

Was Adam a Traitor?

By the testimony of the Spirit in I Tim. 2: 14 we know that Eve was deceived by Satan but Adam was not. Evidently Adam made a deliberate choice: renouncing his allegiance to God and taking Satan as his sovereign. The Bible has been used as a pattern for making the laws of the better nations of the world. In most countries penalty for being a traitor is loss of citizenship or death. In the creation God planned that man should have dominion over all things on the earth.

Satan had rebelled against God in Heaven and was cast out. In Rev. 12:9 we find. "And the great dragon was cast out, that old serpent, called the devil and Satan which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. Since then God's kingdom is divided and the universe is in a state of warfare. Originally this was a spiritual warfare but when God created man with a body, soul, and spirit, all three realms became involved. Satan had been in Eden before he sinned: "Thou hast been in Eden, the garden of God, Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ez. 28:13).

The inspired Bible record says: "And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it.

And the Lord commanded the man, saying. "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:15, 16.) And the Serpent said unto the woman, "Ye shall not surely die. When the woman saw that the tree was good for food, she took of the fruit thereof and did eat, and gave unto here husband, and he did eat." Thus Adam renounced his allegiance to God and chose Satan as his sovereign. As a result, or penalty, Adam lost his citizenship in the kingdom of God, becoming an alien and all his children by natural birth are also aliens. Eph. 2-12, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world:" Therefore Adam and all his descendants are citizens of the kingdom of this world of which Satan is the prince and the god. Without doubt Satan came to the Garden for the purpose of thwarting God's plan and to regain his power in the earth. He succeeded, II Cor. 4:4. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Adam forfeited his right to have dominion in the earth. By becoming a traitor he lost his citizenship in the kingdom of God. Neither Adam nor his children have any "rights" in either earth or heaven. Thus it behooves every son of Adam to beseech God to "turn him into another man"—a new man in Christ Jesus. He will find that from the time he "takes out his first papers" for citizenship in the kingdom of God, saying: "God be merciful to me a sinner," that Satan will set up a system of espionage that will continue until he takes out his last and is able to say: "Thanks be to the Father who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son."

In Gen. 3:5 Satan was right in saying to Adam, "for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be—knowing good and evil." Adam received a conscience and could discern between good and evil; but being without the spiritual help of God he was powerless to do the good. Not only that but man must live his life on earth in a "body of death." Paul said, "For the good that I would do, I do not; but the evil which I would not, that I do," and "O wretched man that I am, who shall deliver me from this body of death?" (Rom. 7:24.).

In this warfare God is for man. He has provided a way by which all the children of

Adam may obtain citizenship in His kingdom. This way is revealed in the New Testament. Perhaps you are one who says, "God would not send anyone to hell." God did not prepare hell for man. It was prepared for the devil and his angels. Matt. 25:41. "Then shall He say unto them on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. The capitol of God's kingdom is Heaven. He has prepared a place for all those who "take out citizenship papers" in His kingdom. God is not willing that any should perish. Consider the fallacy of a citizen of Germany coming to the United States, refusing to take out citizenship papers, and declaring that if he is honest and thrifty, he will have as many "rights" as a citizen born in this country. No man is so dumb but that he knows whether or no he has renounced his allegiance to Satan and this world and made a covenant with God.

What rights have you in the kingdom of God? At the end of this life each one goeth to his own place to be with his sovereign. "Choose thee this day whom ye will serve." Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Compiled by LILLY DICE SMITH

708 Franklin Street

Vancouver Washington

Hand to your Chaplain. Ask for more.

HAVE YOU
BEEN
UNCLOTHED
?



II Cor. 5:4—"For we that are in this tabernacle do groan being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. II Cor. 5:3—"If so be that being clothed we shall not be found naked." Isa. 64:6 tells what our pre-natal clothing is like: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags."

After Adam and Eve had sinned how were they able to stand in God's presence? Gen. 3:7—"And the eyes of them both were opened and they knew they were naked: and they sewed fig leaves together and made themselves aprons." (Self-righteousness.) Gen. 3:9—"And the Lord God called unto Adam and said unto him, 'Where art thou?'" Gen. 3:10—"And he said, I heard Thy voice in the garden and I was afraid, because I was naked and I hid myself."

Gen. 3:21—"Unto Adam also, and to his wife did the Lord God make coats of skins, and clothed them." (To do this an innocent creature's blood was shed.) Ps. 24:3—"Who shall ascend into the hill of the Lord? or who shall stand in His holy place?" Ps. 24:4—"He that hath clean hands and a pure heart." We find in Rom. 3:10—"There is none righteous, no, not one," therefore all the children of Adam must be banished from God's presence unless God Himself does something about it. Israel sought righteousness by keeping the law.

Rom. 9:31, 32—"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law."

According to an ordinance of God the skin of a lamb belongs to the priest offering the sacrifice. Lev. 7:8—"And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered." Isa. 53:10—"Yet it pleased the Lord to bruise him: He hath put Him to grief; when thou shalt make His soul an offering for sin, He shall see His seed." Isa. 61:10—"I will greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." God did do something about it. But, God still holds up His right hand demanding holiness of his adopted children even if He does hold out in the hand next His heart the robe of Christ's righteousness to give them standing before Him. I Thess. 4:7—"For God hath not called us unto uncleanness, but unto holiness." His right hand points to the Cross as the way of obtaining this robe. Gal. 5:24—"And they that are Christ's have crucified the flesh with the affections and lusts."

When you went to the cross and left the "old man" to be crucified you received the skin (robe) of the Lamb you offered for your

sin. Did you put this on over your dirty linen? If you did, heseech the Lord, now, to send the angel to take away the filthy garments. Zech. 3:3, 4—"Now Joshua was clothed with filthy garments, and stood before the angel. And He answered and spake unto those that stood before Him saying, 'Take away the filthy garments from him.' And unto him He said, 'Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment'."

Col. 3:9—"Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of Him that created him." Eph. 4:20—"But ye have not so learned Christ: if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: That ye put off, concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and that ye put on the new man, which after God is created in righteousness and true holiness."

As a finality, are you stript of self? (What for?)—To leave a place for the Holy Ghost. I Cor. 6:19—"Know ye not that your body is the temple of the Holy Ghost?"

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No. 5



School-Boy Morality,

(AN ADDRESS TO MOTHERS.)

—BY—

E. C. P.

SCHOOL-BOY MORALITY.

AN ADDRESS TO MOTHERS.

E. C. P.

Vast efforts are being made in the present day to raise the standard of Purity in our land. Prevailing notions, based on the consequences of sin rather than on sin itself as the transgression of God's law, are being gradually dispelled. The mist of social opinion, which has so long obscured the broad lines of right and wrong, condoning immorality in the man while condemning it in the woman, is slowly lifting: and in the Divine light of the Sun of Righteousness, the standard of a spotless Purity for one and all alike, stands forth.

But while the struggle for Purity is taking place, and associations of both men and women are formed with the object of raising the moral tone throughout society, one section of the community—and that, as I venture to think, the most important of all—must not be passed over. I mean the rising generation, the young sons of the upper classes, whose social position consti-

tutes them the leaders of the masses. In them we have the source of the river which, in time, will flow from end to end of our land. Is this source to be pure, or is it to be polluted?

The importance of this question has never been denied, but the answer remains in abeyance. The necessity for action is felt, but no definite plan has yet been suggested whereby direct influence may be brought to bear on those who form so important an element, both now and in after life, for good or evil.

This is partly due to the extreme difficulty with which the subject is surrounded, and partly to the fact that there is but one channel through which young boys can properly be approached. It will be my endeavor, while insisting on the vital importance of a most pressing need, to show that there is no really effective agency available but that of the Parent, and no influence to compare with that which the *Mother* possesses in so remarkable a degree. Whether this great motor-power is to be utilized for this purpose, it remains for her to decide. She may shrink from so difficult and delicate a task, but there is no other to whom she can or ought to transfer her burden of responsibility.

For boys associated together at school cannot be dealt with collectively in such a matter as this. The danger amounts to a certainty, that the oft-

repeated advice or warning from the master will deteriorate into a mere professional form, to be met (collectively) with cynicism and ridicule, and end by becoming a mockery and a scandal. The object in view would be wholly defeated.

Nor can it be attained through books. There are none on the subject appropriate to boys, and it is quite as well that this is so; for such books, however discreetly written, might only serve to gratify a prurient curiosity, form a topic for conversation which would be productive of positive harm instead of good, and meet in the end with the same treatment from the schoolboy tribunal as the warning advice from the master.

It therefore devolves upon the parent to deal with each boy, not as one of a collective body, but singly and alone. This method, besides being by far the most effective, avoids the danger of formality arising from frequent repetition.

But, it may be asked, if the parent, why not the father? In the first place, it is obvious that the greatest care is necessary in dealing with so difficult and delicate a subject, in order not to shock the tender susceptibilities of a young and innocent boy. The tact, the fine perception, which instinctively avoids all that can possibly wound or distress, is the distinctive gift of women and specially adapts the mother for the task. Then again, if she be the channel, the boy's

thoughts throughout life will associate the subject with an ideal of womanly purity which is centered in his mother, an association which cannot fail to be a safeguard to him. But the question can best be answered by a consideration of a mother's duties and responsibilities.

It is to mothers that the most tremendous work in the whole universe—even the training of an immortal soul, for good or for evil, for life or for death, for God or for the devil—is entrusted. Yes, mother, that little child of yours is mainly what you choose to make it. It makes not the slightest difference whether you recognize the responsibility or not. You may ignore it altogether, but—whether you will or no—there is no word nor act of yours but is reproduced either directly or indirectly in some shape or other in your child. You are moulding him by what you *are*, at a time when his whole being is most plastic, most impressionable. And when God placed that little child in your arms, this was the power with which He entrusted you to use for Him.

You did not perhaps realize this when that first cry sounded in your ears, bringing with it the strange, sweet consciousness of your first motherhood. You did not fully understand then what this new relationship involved—that your hand and no other must guide the helm of the

frail barque, just launched upon the sea of life, in its course amid storms, and rocks, and shoals, until the infant hands are strong and capable.

Some mothers only learn the lesson when God takes back the trust. Some learn it kneeling with bitter tears beside a little grave. The empty cradle, the little vacant chair, a pair of shoes, a tiny curl of hair, the very silence that reigns, teaches more than the touch of a little hand and the sound of little feet. It is often only in the mournful retrospect of lost opportunities that the mother realizes her responsibility. It is in the supreme moment of a desolating grief that she appreciates fully the enormous trust reposed in her. Ah, these tender little ones, whose "angels do always behold the face of their Father in Heaven,"—each plays an important part on the stage of life, even when that part is brief!

Now, the whole instincts of a little child are centered in its mother. The first instinct is towards your mother's heart; the first lesson it learns, your mother's love. It is to you it turns in all its infantine griefs and troubles, necessities and fears. Through you it makes acquaintance with the world around it. You teach it to use its little limbs, and in the attempt it fails and falls. It is to you it turns for help and sympathy in its distress. "Except ye be converted and become as little children,"—yes, it teaches you that. But

you, what do you teach it? You are in the place of God to it. Obedience to you is obedience to God. Love to you is love to God. You are God's instrument for drawing the child to Him. God has chosen you for this purpose, because you are nearest to the child, and at this stage of its life it is dependent on you. Step by step, through infancy and childhood, it is your place to train, to teach, to guide.

So far, I feel, all mothers go with me. But childhood merges into youth, and here the mother's responsibilities seem to be but little understood and practically ignored. There are the anxieties of the nursery, but they are nothing to the anxiety you feel as you send your little son for the first time from the guardianship of the home into the little world of a large school. *And your anxiety is well founded.* The child you have so carefully guarded from evil, whom you have trained—God helping you—to the best of your power, you send forth with earnest warning against every conceivable evil and temptation—*except one*—and that the most powerful, the most insidious that will assail him. You talk to him of the sin of untruth, of temper, or of pride: you urge him to be industrious and submissive, and to do his duty: you give him little motherly injunctions about his health, clothing, etc.; but not one word about matters which are of the most

vital importance to him both now and in after life, and which concern the health of both body and soul.

In short, you send him heavily handicapped into the race of life. For I have no hesitation in saying that half the sins of immorality committed by boys are due to ignorance. "Forewarned is forearmed," but you send your child into battle without the armor which should shield him against the fiery darts that will assail him; and he is surprised by an enemy of whose existence, even, he was unaware.

Who is responsible for this?

As long as the child can remember, it is you who have been his guide. It is to you that he has gone for everything. I take up the newspaper and read:—

FALL OF A CHIMNEY AT BRADFORD.—Herbert Hudson (aged fifteen) gave the following account:—"I was in Horsfall's mill. Just after we stopped for breakfast, we heard a crack in the chimney. There were six or seven other lads with me. We looked at the chimney, but we could see nothing new. We were frightened, and we tried to get out of the room, but it came and knocked us all down. I and another were under a skep. There was an escape of gas, and we began to go to sleep. We bade one another good by, *and said we wondered what our mothers would say.*"

"What will mother say?" Yes, in his extrem

ity, even in the hour of death, the boy, with the old natural instinct and habit of early childhood, turns to his mother—to her who has always been his help, and guide, and comforter,—aye, and the link between him and his God. Is she then to fail him in one of the most critical epochs of his life, when more than ever he needs her guidance and help? Surely, no.

But there are two reasons which tend to deter a mother from undertaking this, her proper responsibility. One is a natural shrinking from touching upon delicate subjects, and from being the one to impart information which will sully her child's innocent purity. The other is, not unfrequently, ignorance, not only of the physical laws of health, but of the particular temptations to which boys are more or less exposed at all schools.*

It is false delicacy, it is cruel mercy, to keep silence. To ignore sin is not to conquer it, and innocence is blind virtue. Instead of what may be called a *negative innocence*, there should be a positive opinion formed and a definite standard set up, if the boy is to stand out against the storm of temptation when it comes. Remember that the knowledge of evil must come to your child.

* The school is not necessarily to blame for this. The general moral tone may be exceptionally high, but temptation is inevitable, and these evils will creep in wherever boys are associated in any number.

sooner or later; and the question for you to decide is, not whether it shall come to him, but, whether it shall be as a tender, loving warning, accompanied by your mother's prayers, or in the shape of a sudden, unexpected, overwhelming temptation.

And it is a mistake to suppose that the knowledge is all evil. It is a knowledge of himself that you have to teach your boy—of that marvelous physical structure of which God is the architect. Why should he get his information on these subjects through foul, polluted channels, spoilt by sin; and learn God's wonderful laws only through their infringement?

But, if the needful warning is to be given, it is absolutely necessary, for the sake of their sons, that mothers should not be ignorant on these subjects. They ought to know the particular temptations which will assail them at school—that they are different from those encountered later on in life. They should bear in mind, as Dr. Elizabeth Blackwell so admirably points out,* that each new faculty in the child is preceded by a corresponding instinct, requiring the mother's guidance in its natural development, until the child's own mind is capable of directing and controlling it for himself—as, for instance, the infant's instinct to feed itself, to walk, to talk, pre-

* Moral Education of the Young.

cedes the power which is afterwards perfected under the mother's guidance; and that, later on, fresh faculties, also preceded by instincts, are developed, and that here again the mother's guidance is called for.

This is God's plan. Speak of it to your son reverently. Describe to him the organization of plants, and tell him that the same Divine laws of birth, and life, and death, of fructification, and of reproduction, are in operation with them as with the human race; that—marvelous as it seems—even plants have fathers and mothers like ourselves: and so lead him step by step to the crowning structure of man. Teach him the laws of health, and what infringement of those laws will produce disease. Surely, you would not leave him to find out these things in unlawful ways and through a bitter—perhaps fatal—experience?

Your boy, we will suppose, goes innocent and ignorant to school. In the bewilderment of the first plunge into the world, he looks up to the elder boys with an indescribable awe, mixed with admiration and not a little fear. Information, which is drunk in eagerly with the receptive curiosity inherent in all young boys, is supplied. How? Either by foul talk, or in the shape of experiments in vice. It is perhaps the first secret your boy has ever had from you. A feeling

almost of your inferiority as compared with that big boy who has initiated him in the new mystery, crops up. "Mother" surely does not know of such things. It is the first step in life your boy has ever taken without your loving guidance. Alas, it is a downward step. He knows literally nothing of the deadly consequences of thinking or speaking of the new strange knowledge, or of experimenting in it. If he had known, surely he would have been afraid to venture. He has a vague idea, it is true, that it is wrong—the very secrecy imposed upon him tells him that—and he knows that "Mother" would be shocked. But, then, he is getting to be a man now (so he is—the instinct is right, but it needs your mother's guidance), and it is manly to do as other "men" do.

Is it right I repeat, that the sacred revelations of life—God's wonderful laws for the reproduction of the great human family—should come to your boy thus? Will you withhold the word that would go far to save him now, in after life, in the life to come? Remember that now is his time of training, that every year now is of the vastest importance, and that the habit of self-control formed now, makes the fight against impurity hereafter comparatively easy. But a vicious course now begun—all I can say is, God help him when he comes to be a man! for the

time for your mother's help will have passed. While, however, acknowledging the need, is it still difficult to speak the words? Undoubtedly it is. But when did God ever give work which could fail for want of strength? When Moses of old shrank from the task imposed on him and despaired of finding words wherein to carry it out, this was how his doubts were met:—"Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth and teach thee what thou shalt say." Loving mother, do your best. God will accept that. Trust Him for the rest.

If from earliest childhood, you have habitually been your child's friend and confidant the task is not so difficult. But if—as is sometimes the case, and greatly to be deplored—a coldness and distance have grown up between you, then, I grant, it is more difficult. But, even then, it is not impossible.

In either case, however, the inquiry not unnaturally presents itself, What shall I say? How shall I begin?

I answer, Your mother's instinct must be the guide. It is impossible to lay down one plan for all. What suits one boy will not another. There is the natural reserve of modesty which is one of the best safeguards against impurity. This must

not be rudely dispelled. At the same time, to speak only in general terms will be worse than useless. You will not be understood and your object will be defeated, for you will excite a curiosity which you fail to satisfy: and, in spite of any words of warning, will but pave the way to his lending a willing ear to the information only too ready to be imparted at school. Be brave in what you say, bearing in mind the temptations before him and the grand preservative power of your mother's influence.

To a little boy going to his first small school, you would not enter into explanations which would be premature and above his comprehension: you would simply warn him, promising to explain your reasons and to tell him more when he is older. But to a boy going to a large public school, you must be more explicit, remembering his age and that you have to forestall knowledge that must come to him. Tell him that God is giving him a new faculty which he had not when a little child, and that while this faculty is being developed, it is dangerous, because an infringement of the laws of health, to use it or to try its power: that he must on no account listen to anything other boys may say on this subject; that even the big boys who do wrong, mostly do it from ignorance of the terrible consequences of their acts; that boys who indulge in these wrong

acts become weak and sickly and unfit for playing games, that they often die young, or go mad,* or become idiotic.

Use every means in your power, every argument, to help him against the temptation. Make the fear of results a deterrent. Tell him that if a boy once begins to give way, it is almost impossible for him to stop himself, so he goes on and on until he becomes the slave of his body; that it is better to die than become such a slave; that the germs of a worse death are in him, for if he sows "to the flesh" he must "reap corruption" instead of "life everlasting;" that everything depends on his resistance now, because it is *now* that the question will be decided, which is to be master, he or his body; and that every year he resists it will be easier for him. Tell him, too, that playing games and paying attention to his lessons will help him, and above all, keeping a guard over his thoughts, and never allowing them to dwell on the subject. Say that you cannot give him all your reasons now for what you tell him, that he must trust you, and if he wants to know more, must ask you and not anyone else, and you will tell him: but that if he wishes to grow up a strong, healthy man, and to excel in all manly games, he must be sure to mind what you say.

* Forty years ago, a boy who indulged in this sin suddenly went mad at a public school, and has been in a Mad Asylum ever since.

Try to make him feel that he should reverence his body—that wonderful body which is God's property and intended for His glory, and is only turned from this purpose by sin, when it is handed over to the devil for his use; and tell him that it is he who is answerable for this, because God has endowed him with will and reason, and has trusted him with a discretionary power over his body. Tell him never to forget that his body is the dwelling-place of God Himself, so that nothing must on any account defile it: *that he must guard it from defilement by another and from defilement by himself*; that such defilement is classed in Holy Scripture with deadly sins, such as murder and drunkenness, which shut a man out of Heaven.

Get him to take these words as his motto:—

“Quit you like men: be strong;”

and impress upon him that it is weak and cowardly and unmanly to commit this sin. Try to awaken in him a chivalric feeling as regards others. Remind him of the recruiting sergeant, whose business it is to get men to become soldiers, but who is a soldier himself; and tell him that if he keeps himself pure, he will lead others to be pure too, and help to raise the tone of the school. Warn him against impure books, or pictures, or newspapers. Tell him if any boy offers to lend him one, not even to look at it.

Lastly, encourage him by reminding him that he will not be fighting for himself alone, for it is God's battle; and that though you will not be with him to help and advise him, God will be with him—not far away, but in him; for the warning or approving voice of conscience is God's voice within him; and the "form like the Son of God," which will be with him in his most fiery trials, is indeed Christ Himself, strengthening and helping him to be more than a conqueror in the strife.

Get him solemnly to determine in your presence, that, God helping him, he will not talk about the mystery you have revealed to him nor let others speak to him about it. Then kneel down with him, and in as simple words as you can, commit your dear child to God's most holy keeping, asking Him to preserve him safely in body and soul amid the temptations of school, to help him to keep his resolution, and to be pure in thought, in word, and in deed.

Such words once said need not be repeated. Rest assured they will never be forgotten. One warning—"Remember"—a look even is enough to recall every one of them. The first unfolding of the new mystery, the whole scene, "Mother's prayer," will leave an impression never to be effaced. Counsels from the pulpit, or books intended as warnings, but often falling flat because

so worded as to be unintelligible to the uninitiated, will be full of meaning to him, and will, at all events, so far as he is concerned, fulfill their mission.

You have confided in him, and he is not likely to betray the trust. You have treated him rationally, and it has raised his self-respect. He has the consciousness of knowing as much, if not more, than any big boy, and you have removed from him at least one source of danger—that of curiosity. When the temptation comes—as come it must sooner or later, in one form or another—he will be prepared; he will know what it means—the danger and the sin; and he will meet it with your words and your prayer burning in his heart. And, if at any time—years perhaps hence—he falls through weakness, back will come your words as vividly as when they were first uttered, and rob him of all pleasure in the sin. Trust the promise—“Train up a child in the way he should go, and when he is old, he will not depart from it.”

One or two boys so warned will be found to have an effect on a whole school, and will certainly make the part each has to play easier: I do not mean merely through the influence of one or two pure-minded boys, but by the substitution of a proper and most necessary knowledge for a dangerous ignorance, which they may in some

measure be the means of effecting. "I did not know it was dangerous, or wrong exactly. I knew it ought not to be talked about, but I thought it was natural," is the ignorant morality of many a poor schoolboy whose mother has failed in her duty to him. If this is innocence, it certainly is not virtue.

However hard it may be to speak the words, is not the reward, I ask, ample? Apart from all other considerations, whatever may have been the previous relations between mother and son, perfect confidence is now established, and the tie that unites them strengthened by fresh links of mutual love and trust. Surely, if any further inducement is necessary to stimulate a mother to discharge what is obviously her bounden duty, this consideration will be sufficient.

One word in conclusion. It was Verena's prayers, in the beautiful legend of "Sintram," that preserved her young knight pure and unscathed, amid the foul snares and hideous temptations which beset his path, and in his direst need. It is something to warn; it is much to teach your son to pray for himself; but who can doubt the efficacy of the mother's fervent daily prayer for her much-loved absent child?

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"FIRST!"

A TALK WITH THE

BOYS' BRIGADE,

-BY-

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“FIRST!”

SHORTLY after noon, one Sunday lately, it was evident to dwellers in the City of Glasgow that some event of importance was about to take place in connection with the Boys' Brigade.

Boy after Boy, wearing the now familiar uniform of cap, belt, and haversack, was seen making his way to the private parade, where his Company was to fall in, preparatory to marching to the City Hall to take part in the Eastern District Church Parade.

No sooner were the doors opened than the Companies commenced to enter, and were marched in file to their respective seats. At 2.10 every Company had arrived, and the scene as viewed from the platform was now a most impressive one, the entire area of the hall being filled by the Boys, some fourteen hundred strong, who looked soldiers every inch as they sat in their smart uniform.

The galleries were crowded with an interested audience, and the platform was also filled, principally by a large choir. Five

minutes before the hour the organist took his seat at the organ for the opening voluntary, and on the first note being touched, the hum of voices was instantly hushed, and on a signal being given every cap was at once removed.

Punctually at 2.30 Professor Drummond stepped on to the platform, accompanied by several members of the Battalion Executive Committee.

Every Boy was attention when Professor Drummond gave out the Hundredth Psalm; and heartily as one has often heard the familiar words sung, it is questionable if ever it was rendered with greater effect.

The rustle of leaves which followed when the sixth chapter of Matthew was given out, indicated that the order for every Boy to bring his Bible had not been overlooked. The hymn, "Jesus shall reign," was then sung with heartiness. When seats had been resumed the Professor raised his hand, and immediately every head was bowed, and the silence was most impressive, as the prayer was offered. The next hymn, "Soldiers of Christ arise!" being an evident favorite, was rendered with great vigor.

Professor Drummond then said: "The 47th Glasgow Company will stand." Instantly a large Company in front rose. "The 11th Glasgow Company will also stand," and a Company near the back of the hall rose. These Companies were asked to turn to the chapter that had been read, the sixth of Matthew, and to read in unison the verse before the end: "*Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*" The Companies were told to sit down, and Professor Drummond proceeded with his address as follows:—

PROF. DRUMMOND'S ADDRESS.

I have three heads to give you. The first is "Geography," the second is "Arithmetic," and the third is "Grammar."

GEOGRAPHY.

First. Geography tells us where to find places. Where is the Kingdom of God? It is said that when a Prussian officer was killed in the Franco-Prussian war, a map of France was very often found in his pocket. When we wish to occupy a country, we ought to know its geography. Now, *where* is the

Kingdom of God? A Boy over there says, "It is in heaven." No; it is not in heaven. Another Boy says, "It is in the Bible." No; it is not in the Bible. Another Boy says, "It must be in the Church." No; it is not in the Church. Heaven is only the *Capital* of the Kingdom of God; the Bible is the guide-book to it; the Church is the weekly parade of those who belong to it. If you would turn to the seventeenth chapter of Luke you will find out where the Kingdom of God really is. "The Kingdom of God is within you"—within *you*. The Kingdom of God is *inside people*.

I remember once taking a walk by the river near where the Falls of Niagara are, and I noticed a remarkable figure walking along the river bank. I had been some time in America. I had seen black men, and red men, and yellow men, and white men: black men, the Negroes; red men, the Indians; yellow men, the Chinese; white men, the Americans. But this man looked quite different in his dress from anything I had ever seen. When he came a little closer, I saw he was wearing a kilt; when he came a little nearer still, I saw that he was dressed exactly

like a Highland soldier. When he came quite near, I said to him, "What are you doing here?" "Why should I not be here?" he said. "Don't you know this is British soil? When you cross the river you come into Canada." This soldier was thousands of miles from England, and yet he was in the Kingdom of England. Wherever there is an English heart beating loyal to the Queen of Britain, there is England. Wherever there is a Boy whose heart is loyal to the King of the Kingdom of God, the Kingdom of God is within him.

What is the Kingdom of God? Every Kingdom has its exports, its products. Go down to the river here, and you will find ships coming in with cotton; you know they come from America. You will find ships with tea; you know they are from China. Ships with wool; you know they come from Australia. Ships with sugar; you know they come from Java. What comes from the Kingdom of God? Again we must refer to our Guide-book. Turn to Romans, and we shall find what the Kingdom of God is. I will read it: "The Kingdom of God is righteousness, peace, joy"—three things.

"The Kingdom of God is righteousness, peace, joy." Righteousness, of course, is just doing what is right. Any Boy who does what is right has the Kingdom of God within him. Any Boy who, instead of being quarrelsome, lives at peace with the other Boys, has the Kingdom of God within him. Any Boy whose heart is filled with joy because he does what is right, has the Kingdom of God within him. The Kingdom of God is not going to religious meetings, and hearing strange religious experiences: the Kingdom of God is doing what is right—living at peace with all men, being filled with joy in the Holy Ghost.

Boys, if you are going to be Christians, be Christians as Boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and the beautiful thing for her; but if you cannot read your Bible by the hour as your grandmother can, or delight in meetings as she can, don't think you are necessarily a bad Boy. When you are your grandmother's age you will have your grandmother's kind of religion. Meantime, be a Christian as a Boy. Live a Boy's life. Do the straight

thing; seek the Kingdom of righteousness and honor and truth. Keep the peace with the Boys about you, and be filled with the joy of being a loyal, and simple, and natural, and Boy-like servant of Christ.

. You can very easily tell a house, or a workshop, or an office where the Kingdom of God is *not*. The first thing you see in that place is that the "straight thing" is not always done. Customers do not get fair play. You are in danger of learning to cheat and to lie. Better, a thousand times, to starve than to stay in a place where you cannot do what is right.

Or, when you go into your workshop, you find everybody sulky, touchy, and ill-tempered, everybody at daggers-drawn with everybody else, some of the men not on speaking terms with some of the others, and the whole *feel* of the place miserable and unhappy. The Kingdom of God is not there, for *it* is peace. It is the Kingdom of the Devil that is anger, and wrath and malice.

. If you want to get the Kingdom of God into your workshop, or into your home, let the quarrelling be stopped. Live in peace and harmony and brotherliness with everyone. For the Kingdom of God is a Kingdom

of brothers. It is a great Society, founded by Jesus Christ, of all the people who try to live like Him, and to make the world better and sweeter and happier. Wherever a Boy is trying to do that, in the house or in the street, in the workshop or on the baseball field, there is the Kingdom of God. And every Boy, however small or obscure or poor, who is seeking that, is a member of it. You see now, I hope, what the Kingdom is.

ARITHMETIC.

I pass, therefore, to the second head: What was it? "Arithmetic." Are there any arithmetic words in this text? "Added," says one Boy. Quite right, *added*. What other arithmetic word? "First." Yes, *first*—"first," "added." Now, don't you think you could not have anything better to seek "first" than the things I have named—to do what is right, to live at peace, and be always making those about you happy? You see at once why Christ tells us to seek these things first—because they are the best worth seeking. Do you know anything better than these three things, anything happier, purer, nobler? If you do, seek them first. But if you do

not, seek first the Kingdom of God. I am not here this afternoon to tell you to be religious. You know that. I am not here to tell you to seek the Kingdom of God. I have come to tell you to seek the Kingdom of God *first*. *First*. Not many people do that. They put a little religion into their life—once a week, perhaps. They might just as well let it alone. It is not worth seeking the Kingdom of God unless we seek it *first*. Suppose you take the helm out of a ship and hang it over the bow, and send that ship to sea, will it ever reach the other side? Certainly not. It will drift about anyhow. Keep religion in its place, and it will take you straight through life, and straight to your Father in heaven when life is over. But if you do not put it in its place, you may just as well have nothing to do with it. Religion out of its place in a human life is the most miserable thing in the world. There is nothing that requires so much to be kept in its place as religion, and its place is what? second? third? “*First*.” Boys, carry that home with you to-day—*first* the Kingdom of God. Make it so that it will be natural to you to think about that the very first thing.

There was a Boy in Glasgow apprenticed to a gentleman who made telegraphs. The gentleman told me this himself. One day this Boy was up on the top of a four-story house with a number of men fixing up a telegraph-wire. The work was all but done. It was getting late, and the men said they were going away home, and the Boy was to nip off the ends of the wire himself. Before going down they told him to be sure to go back to the workshop, when he was finished, with his master's tools. "Do not leave any of them lying about, whatever you do," said the foreman. The Boy climbed up the pole and began to nip off the ends of the wire. It was a very cold winter night, and the dusk was gathering. He lost his hold and fell upon the slates, slid down, and then over and over to the ground below. A clothes-rope stretched across the "green" on to which he was just about to fall, caught him on the chest and broke his fall; but the shock was terrible, and he lay unconscious among some clothes upon the green. An old woman came out; seeing her rope broken and the clothes all soiled, thought the Boy was drunk, shook him, scolded him, and went for the

policeman. And the Boy with the shaking came back to consciousness, rubbed his eyes, and got upon his feet. What do you think he did? He staggered, half blind, away up the stairs. He climbed the ladder. He got on to the roof of the house. He gathered up his tools, put them into his basket, took them down, and when he got to the ground again, fainted dead away. Just then the policeman came, saw there was something seriously wrong, and carried him away to the hospital, where he lay for some time. I am glad to say he got better. What was his first thought at that terrible moment? His duty. He was not thinking of himself; he was thinking about his master. First, the Kingdom of God.

But there is another arithmetic word. What is it? "Added." There is not one Boy here who does not know the difference between *addition* and *subtraction*. Now, that is a very important difference in religion, because—and it is a very strange thing—very few people know the difference when they begin to talk about religion. They often tell Boys that if they seek the Kingdom of God, everything else is going to be *subtracted* from them. They tell them that they

are going to become gloomy, miserable, and will lose everything that makes a Boy's life worth living—that they will have to stop baseball and story-books, and become little old men, and spend all their time in going to meetings and in singing hymns. Now, that is not true. Christ never said anything like that. Christ says we are to “Seek first the Kingdom of God,” and everything else worth having is to be *added* unto us. If there is anything I would like you to take away with you this afternoon, it is these two arithmetic words—“first” and “added.” I do not mean by added that if you become religious you are all going to become rich. Here is a Boy, who, in sweeping out the shop to-morrow morning, finds sixpence lying among the orange boxes. Well, nobody has missed it. He puts it in his pocket, and it begins to burn a hole there. By breakfast time he wishes that sixpence were in his master's pocket. And by-and-by he goes to his master. He says (to *himself*, and not to his master), “I was at the Boy's Brigade yesterday, and I was told to seek *first* that which was right.” Then he says to his master, “Please, sir, here is sixpence that I

found upon the floor." The master puts it in the "till." What has the Boy got in his pocket? Nothing; *but he has got the Kingdom of God in his heart.* He has laid up treasure in heaven, which is of infinitely more worth than sixpence. Now, that Boy does not find a shilling on his way home. I have known that happen, but that is not what is meant by "adding." It does not mean that God is going to pay him in his own coin, for He pays in better coin.

Yet I remember once hearing of a Boy who was paid in both ways. He was very, very poor. He lived in a foreign country, and his mother said to him one day that he must go into the great city and start in business, and she took his coat and cut it open and sewed between the lining and the coat forty golden dinars, which she had saved up for many years to start him in life. She told him to take care of robbers as he went across the desert; and as he was going out of the door she said: "My Boy, I have only two words for you—'Fear God, and never tell a lie.'" The Boy started off, and towards evening he saw glittering in the distance the minarets of the great city, but between the

city and himself he saw a cloud of dust, it came nearer; presently he saw that it was a band of robbers. One of the robbers left the rest and rode toward him, and said: "Boy, what have you got?" And the Boy looked him in the face and said: "I have forty golden dinars sewed up in my coat." And the robber laughed and wheeled round his horse and went away back. He would not believe the Boy. Presently another robber came, and he said: "Boy, what have you got?" "Forty golden dinars sewed up in my coat." The robber said: "The Boy is a fool," and wheeled his horse and rode away back. By-and-by the robber captain came, and he said: "Boy, what have you got?" "I have forty golden dinars sewed up in my coat." And the robber dismounted and put his hand over the Boy's breast, felt something round, counted one, two, three, four, five, till he counted out the forty golden coins. He looked the Boy in the face, and said: "Why did you tell me that?" The Boy said: "Because of God and my mother." And the robber leaned on his spear and thought, and said: "Wait a moment." He mounted his horse, rode back to the rest of the robbers,

and came back in about five minutes with his dress changed. This time he looked not like a robber, but like a merchant. He took the boy up on his horse and said: "My Boy, I have long wanted to do something for my God and for my mother, and I have this moment renounced my robber's life. I am also a merchant. I have a large business house in the city. I want you to come and live with me, to teach me about your God; and you will be rich, and your mother some day will come and live with us." And it all happened. By seeking first the Kingdom of God, all these things were added unto him.

Boys, banish forever from your minds the idea that religion is *subtraction*. It does not tell us to give things up, but rather gives us something so much better that they give themselves up. When you see a Boy on the street whipping a top, you know, perhaps, that you could not make that Boy happier than by giving him a top, a whip, and half an hour to whip it. But next birthday, when he looks back, he says, "What a goose I was last year to be delighted with a top; what I want now is a baseball bat. Then when he becomes an old man, he does not care in the

least for a baseball bat, he wants rest, and a snug fireside and a newspaper every day. He wonders how he could ever have taken up his thoughts with baseball bats and whipping-tops. Now, when a Boy becomes a Christian, he grows out of the evil things one by one—that is to say, if they are really evil—which he used to set his heart upon (of course I do not mean baseball bats, for they are not evils); and so instead of telling people to give up things, we are safer to tell them to “Seek first the Kingdom of God,” and then they will get new things and better things, and the old things will drop off of themselves. This is what is meant by the “new heart.” It means that God puts into us new thoughts and new wishes, and we become quite different Boys.

GRAMMAR.

Lastly, and very shortly. What was the third head? “Grammar.” “Right, Grammar.” Now, I require a clever Boy to answer the next question. What is the verb? “Seek.” Very good: “seek.” What mood is it in? “Imperative mood.” What does that mean? “Command.” You Boys of the

Boys' Brigade know what commands are. What is the soldier's first lesson? "Obedience." Have you obeyed this command? Remember the imperative mood of these words, "*Seek* first the Kingdom of God." This is the command of your King. It *must* be done. I have been trying to show you what a splendid thing it is; what a reasonable thing it is; what a happy thing it is; but beyond all these reasons, it is a thing that *must* be done, because we are *commanded* to do it by our Captain. It is one of the finest things about the Boy's Brigade that it always appeals to Christ as its highest Officer, and takes its commands from Him. Now, there is His command to seek *first* the Kingdom of God. Have you done it? "Well," I know some Boys will say, "We are going to have a good time, enjoy life, and then we are going to seek—*last*—the Kingdom of God." Now, that is mean; it is nothing else than mean for a Boy to take all the good gifts that God has given him, and then give Him nothing back in return but his wasted life.

God wants Boys' *lives*, not only their souls. It is for active service soldiers are drilled,

and trained, and fed, and armed. That is why you and I are in the world at all—not to prepare to go out of it some day; but to serve God actively in it *now*. It is monstrous, and shameful, and cowardly to talk of seeking the Kingdom *last*. It is shirking duty, abandoning one's rightful post, playing into the enemy's hand by doing nothing to turn his flank. Every hour a Kingdom is coming in your heart, in your home, in the world near you, be it a Kingdom of Darkness or a Kingdom of Light. You are placed where you are, in a particular business, in a particular street, to help on there the Kingdom of God. You cannot do that when you are old and ready to die. By that time your companions will have fought their fight, and lost or won. If they lose, will you not be sorry that you did not help them? Will you not regret that only at the last you helped the Kingdom of God? Perhaps you will not be able to do it then. And then your life has been lost indeed.

Very few people have the opportunity to seek the Kingdom of God at the end. Christ, knowing all that, knowing that religion was a thing for our life, not merely for our death-

bed, has laid this command upon us now: "Seek *first* the Kingdom of God." I am going to leave you with this text itself. Every Brigade Boy in the world should obey it.

Boys, before you go to work to-morrow, before you go to sleep to-night, before you go to the Sunday-school this afternoon, before you go out of the door of the City Hall, resolve that, God helping you, you are going to seek *first* the Kingdom of God. Perhaps some Boys here are deserters; they began once before to serve Christ, and they deserted. Come back again, come back again to-day. Others have never enlisted at all. Will you not do it now? You are old enough to decide. And the grandest moment of a Boy's life is that moment when he decides to

SEEK FIRST THE KINGDOM OF GOD.

"WHAT IS IT TO BELIEVE
ON THE
LORD JESUS CHRIST?"

BY
REV. MARVIN R. VINCENT, D.D.



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WHAT IS IT TO BELIEVE
ON THE
LORD JESUS CHRIST?

IN these words there is contained the Bible plan of salvation. The whole Bible is concentrated in them, and is shaped to emphasize them. "Believe on the Lord Jesus Christ and thou shalt be saved."

It is commonly taken for granted that every one understands the meaning of this phrase, "believe on the Lord Jesus Christ." An inquirer after the way of salvation is met with the words—"Why you must *believe*. You must have faith. You must trust in Christ"; and more

than one who gives such counsel in all sincerity is surprised at being asked—"What does all that mean? What is it to believe on Christ? What am I to believe? *How* am I to believe?" And thus he finds that he has got to go back and teach the very alphabet of faith.

Let us then try to answer the question, "What is it to believe on the Lord Jesus Christ?"

Let us put away from our minds for the time being the *religious* aspects of faith, and ask, simply, "*What is faith?*"

Faith is belief on testimony. I read in a book that a certain country was discovered at a certain date; or that a great inundation took place, or that a great battle was fought at such a time; and having evidence that satisfies me that the historian is a man of verac-

ity, of learning, and of research, I believe the facts, and state them to others as facts. A servant comes to my study, and tells me a man wants to see me at the door. I believe her, and go down to the door. *Practically*, faith is something which we all understand. In ten thousand ways it enters into our ordinary life, so that there is hardly a moment in which we are not unconsciously exercising it. Society could not exist without it. Business could not be done without it. Commerce and travel could not be carried on without it. Half a dozen times in the day you send to different shops in the neighborhood for articles which you want, and each time you send for payment certain bits of paper, well-nigh worthless in themselves, but which the tradesmen accept as

though they were gold or silver. There must be something unseen and untouched which those bits of paper represent, some pledges which they set forth and which the tradesman believes, in order to make him give you his goods for your paper. Your child is taken sick. You know nothing about medicine. You do not know the difference between allopathy and homœopathy save in the most superficial way. You do not understand the child's disease; but you put that life, as dear to you, yea, dearer than your own, into the hands of a physician. He is your absolute master for the time. You do what he says, administer medicine which may be poison for aught you know to the contrary, and hope or fear according to his word. Thus, in the

most ordinary transactions, faith is constantly in exercise.

When, therefore, God made faith the very foundation of *religious* life, when Christ came and said, "Believe, that ye may be saved, and if ye believe not ye shall be lost," He did not speak of any *new* thing. He did not introduce a new faculty into the mind. He merely took this old faculty of faith, and gave it new direction, and new impulse, and a new object.

Up in yonder garret there is an old telescope; a good instrument, but for some reason unused. The children, as they rummage through the garret, light upon it and drag it out, and it becomes one of their favorite playthings. They twist the screws, and look through the glasses, and laugh at the strange dis

tortions and colors of the objects they see through it. But by and by their tutor comes. He takes it from the lumber-room into the open air. He adjusts the lenses; he turns it upon the star-studded heavens as the night gathers, and then bids the children look. What exclamations of wonder burst from them. What glories are revealed to them. What a new interest the heavens assume to them from that hour, and what a new power their old plaything has developed. Even so God *found* faith among men, the faith of common life, which we have described; faith employed at a low level, in buying and selling, in domestic life, in the alliances of war and the treaties of states, faith in traditions, faith in kings and generals, faith in cruel superstitions. He took this faith and showed what power

there was in it. He turned it upon heaven. He revealed it as the substance of things hoped for, the evidence of things not seen. He turned it upon Himself, and upon His son Jesus Christ. He showed men how, through it, all manner of sweet and precious things, the light and life and peace and power of God, could be brought down into their daily life and work.

You ask me, then, is faith in Christ—the faith by which men are saved from sin and its consequences—the same thing as the faith which I have in the servant's word, or in the value of the paper money, or in the physician? Is believing on Jesus Christ the same thing as believing that Columbus discovered America, or that Julius Cæsar conquered Gaul?

I reply, it *is* the same in character. It is belief on testimony. I have already said that when Christ commended faith to men as the ground of their salvation and spiritual life, He did not introduce them to any new thing. Believing is believing, whether it be believing history, or believing in the strength of a bridge to carry me over the water, or believing in the power and willingness and completed work of Christ to save me from my sins.

But yet, there is one element of this common faith which, when we come to apply it to Christ and to Christ's word and work, we need to emphasize: it is the element of *rest*.

And here I wish you to note very carefully the wording of the text. It is not "Believe the Lord Jesus Christ," but

"Believe on the Lord Jesus Christ."
There is a difference between believing a thing, and believing *on* it.

You took up the newspaper the other morning, and read that, the day before, a large charitable institution in Brooklyn had been burned, and that a number of persons had perished in the flames. You had not been in Brooklyn at the time. You did not see the fire, nor the charred remains of the unfortunate victims. But you had reason to believe that the information furnished by your newspaper was reliable, and you did believe it; and probably told the first man you met, "Such an institution was burned last night in Brooklyn. Eighteen people were burned to death." You stated it as a fact, and you *believed* it. That is believing a thing.

Now you write a letter to-morrow morning to a business correspondent in Liverpool. You enclose in it a draft for a large amount of money. You go to the Post-office, and drop it through a slit in the partition. You do not see where it falls, you do not know anything of the character of the clerk who will handle it; the letter goes out of your cognizance altogether from the time it leaves your hand. But you know something of the postal system. You know that Government has assumed the responsibility of carrying the mails; you know that you have received letters innumerable through the Post-office, and that multitudes of your letters have reached your friends through the same medium; and on such testimony you believe so far as that you are willing to commit something of great

importance to the care of the Post-office. You not only believe the fact that there is a postal system, but you believe *on* it. You *act* on your belief in its security. You say to it, in effect, "I so thoroughly believe in you that I give into your care this letter, and this large sum of money, to be carried by persons whom I never saw, and by vessels of the soundness of which I know only by hearsay, across the Atlantic to another land." That is believing *on* something. When some one reads to me the description of the United States postal system, I believe the facts. When I put my letter into one of its boxes, I believe *on* the system.

Now, similarly, faith in Jesus Christ, saving faith, is belief of certain facts in this history, and of certain words which He spake; but it is something

more. A man comes to me saying, "I am a sinner. I feel that I am lost by reason of my sin. Is there any hope for me?" I reply, "Believe on the Lord Jesus Christ, and thou shalt be saved." He says, "I believe that there was such a person as Christ. I believe the facts that are related of Him in the four gospels. Is that enough?" No. The Philippian jailer believed most of that before he saw Paul, and yet he cried, "What must I do to be saved?" "But I believe that Christ spoke the truth. Is that enough?" No. I may believe that the guide-book is true in every particular, which tells me how to go to Rome or to Jerusalem, and yet it by no means follows from that that I shall ever go to either place. I may believe the guide-book all my life and stay at home.

“ Well, I believe in the Divine character of Jesus. I believe that He is the Son of God.” So do the devils, and they tremble at it. I may believe that the President of the United States has the right of a valid election to administer the laws; and yet I may be in a conspiracy against his life. “ But I believe that Christ died upon the cross, and rose from the dead, and ascended into heaven, that He might save *me* from sin and destruction. Is not that enough ?” No, not yet. You may tell me that there is a letter lying at your house for me, which you know is of the greatest importance; and yet though I believe you, believe the letter is there for *me*, directed to me, I may not go after it. I may forget it. I may think you overrated its importance. I may be too busy about other things. And so

though the letter *is* for me, and I believe it, it may not come into my hands. Your belief is all right as far as it goes, but it has not yet reached the point of believing *on* Jesus Christ.

“But,” says my inquirer, “I go farther still. I am a sinner and a debtor to God. The law has a claim against me but this gospel says Christ paid that claim on the cross. I believe that. I *take* that death as good for my claim, and I say boldly ‘*It is paid.*’ I am tired of sin. Christ bids me rest on Him. I *do* rest on Him. He tells me that if I will only put myself, sins and all, with all my weakness, put my stained past, the guidance of the present, the whole matter of the future, in His hands, and leave it with Him, He will take care of the whole. I *do* put it all into His hands. I lay my sins

on Jesus. I rest my whole life on Him I say to Him, 'O my Saviour, I do so thoroughly believe Thy word that I commit the forgiveness of my sins, the direction of my life, and the award of my future all to Thee. I do so thoroughly believe that Thou art better than all good beside, that I take Thee as my *only* good, and for Thee forsake all other.' " I say to him, " My friend, you have it now. You believe *on* the Lord Jesus Christ. Just rest there, and your feet shall never be moved."

And when he thus believes on the Lord Jesus, why, pray, should he not be at peace, quite as much so as you are about your letter when you have dropped it into the box? It is off your hands now. It is in other hands which can do what needs to be done much better than

you can. After you have deposited your letter, you do not go fretting about it day after day, and imagining all manner of disasters which may happen to it. You merely leave it, and are confident all will be well. Just so, when a man believes Christ sufficiently to put himself and all his belongings into His hand, why should he be troubled? About his sins? But they are not his any more. He has laid them off on Christ. About his obligation to the law? But the law has no claim on him: Christ has paid it. About eternity? But Christ has engaged to take care of that. Is not that man entitled to rejoice if he really believes all that? Here is a debtor shut up in prison. A friend comes to him and hands him a cheque for the whole amount of his debt, on a bank which he knows is sound, and signed

ON THE LORD JESUS CHRIST?

with a name which he knows is good for millions. He reads the name. He does not see the face of his benefactor. He does not see the gold in the bank vaults ; but that piece of paper, that name, are evidence to him that his debt is cancelled. Does he not rejoice? Does he not say, "I am a free man?" Does he not tell every visitor, "My claim is settled?" Can he, as a sane man, believing as he says he does that that chèque is genuine, reasonably be sorry or fearful a moment longer? So, if I come to you, inquiring soul, with the gospel of the Son of God, telling you that Christ bore your sins in His own body on the tree, and you say you believe the fact, I ask you why you should be sorry any longer? If Christ made your peace with God, and you say you believe He did, why should you not

be at peace? Have you not a right to say, "The Son *hath* made me free, and I am free indeed"?

Thus saving faith is the perceiving, believing, and resting upon a fact—the atoning death of Jesus Christ. The failure to understand this is one fruitful cause of the confusion in many minds about this subject. For not unfrequently persons are looking into their *own hearts* and trying to discover whether they have faith or not, instead of looking away from themselves altogether at the *object* of faith. They put the matter to themselves in this way. The Bible says that if I believe on the Lord Jesus Christ, I shall be saved. Now, if I were only sure that I believed I should be sure that I am saved. Let me see if I believe. And then begins the looking into the heart, the analysis

of faith, the attempt to follow the process of faith in the mind as it lays hold on Christ. "Is this faith? Do I now believe? Have I any doubt? Am I *sure* that I believe?" Why, such a process as that maintained for any long time would confuse the strongest mind ever created, and would go well-nigh to drive an ordinary man or woman insane. This microscopic study of one's thoughts and feelings would soon render him uncertain of the most palpable verities of his inner life. Any one of us could very easily bring himself to doubt, in this way, whether he loved his wife and children, or his dearest friend.

It cannot be too often repeated that the point which is to be emphasized is the *object* of faith, and not the *process* of faith. No man's salvation depends on

his *believing that he believes*; but it *does* depend on his seeing and receiving Jesus Christ as his Saviour. If he needs persuasion and demonstration at any point, it is as to how worthy Christ is of his trust. Christ is to be kept before him, and not his own feelings and mental conditions; the sufficiency of Christ's sacrifice, and not the sufficiency of his own faith. When an engineer has built a bridge over a deep cut, and the stock holders of the road ride out to see it, suppose that when they reach the end of the bridge the engine stops. The directors get out and go forward and look at the structure. They begin to shake their heads. One says to another, "It doesn't look as if it would bear; I think the train had better not venture over." Do you suppose that the engineer wastes any

time in inquiring about the feelings of those directors, or in asking whether their eyes are in a healthy state? No. He just goes to work to show them *how strong the bridge is*. "See those piers. See those cables. Those strands will each stand so much strain. Twisted together they will bear so many tons. Look at this masonry. See this timber. Whether you feel thus or so is not the point. There is a structure which will *bear so much*. There are the figures which demonstrate it. There are the loaded cars, each carrying so many tons, which have passed over it." Once convinced of those facts, there is no more trouble with the directors. They go back to the cars and ride over the bridge.

When the Israelites had been bitten

by the fiery serpents, and Moses had been commanded to make the serpent of brass and set it up in the camp, any bitten man or woman who wanted to be healed must look at *that*. The cure lay entirely *outside* themselves. The only thing was to get the poisoned, dying wretch to fasten his eyes upon that brazen image. No one talked to his stricken neighbor about the structure of his eyes or the process of vision: it was all the serpent. "Only lift up your head. Just try to open your glazing eyes and look. There it is. The sun is shining on it now." There was no virtue anywhere but in the serpent. Similarly, the only thing that an inquiring soul is to look at is Christ. The processes of his own mind will take care of themselves. Just as a man goes to the letter-box and

drops in his letter, never thinking, or asking himself whether or not he has faith in the postal service: so a seeker of salvation, once *thoroughly convinced* that Christ is to him what the Gospel says He is, and that He may safely be trusted to do what He says He will do, simply drops into Christ's hands and rests there. The great thing is to convince him that the hands will hold him. You have all heard, scores of times, the story told by an eminent clergyman, of his child's faith. He was down in a dark cellar, opening by a trap-door into the room above, when his little daughter came to the door and looked down into the darkness. He could see her distinctly, but she could not see him. She called, "Father, are you there?" "Yes, jump down here." "But I cannot see

you, and it is all dark." "Never mind: I see *you*, and I will catch you." And hardly were the words out of his mouth, ere the little creature came flying into his arms. She was satisfied that her father was there, and that was enough. Seeker of Christ, are you *thoroughly* satisfied that Christ is your all-sufficient Saviour, and that He did a work on the cross which is entirely adequate to your salvation? Do you believe that bridge will bear? Do you believe those arms will receive you? Then *show* that you believe it, and drop, with all your sin, and weakness, and ignorance, and fear, into those bleeding hands. If you do *not* thoroughly believe it, keep your eyes away from your own heart, and fasten them on Christ, and study Christ, and go over Christ's promises, and keep

looking unto Jesus. He is the *author* as well as the finisher of your faith. Looking at Him will strengthen faith; and as you look, the sense of His power, and love, and grace, and tenderness will grow before your eyes, until your last doubt shall be overborne, and you shall cry, with Thomas, "*My Lord, and my God.*"

This thrusting Christ forward distinctly as a point for faith to rest upon, is a thing which needs to be constantly kept in mind by those who are trying to point seekers to the Cross. Too often inquirers are instructed, if it can be called instruction, in vague commonplaces, such as "Look to the Lord." "Come to Jesus." "Give your heart to God." And all the while they are yearning to ask, "What does it all mean? You are

telling me to believe: tell me simply what you want me to believe; what God asks me to believe." I know that many a poor soul has wandered long in the dark, aye, and I fear, never fairly gotten out of the dark, because some well-meaning, but blind guide gave him to understand that what he wanted would come to him in some incomprehensible way, in the shape of his "*feeling better*;" that he would know and recognize the thing when it came: and left him to grope thus ignorantly, and by and by to accept, perhaps, some reaction of feeling—a reaction it might be from pure mental fatigue—as the rest and peace of the Gospel. There is nothing vague about the Gospel plan of salvation. It is something which can be explained and comprehended. It deals with *facts*,

and not primarily with *feelings*. The proper feelings and emotions grow out of a soul's right relation to the facts; and the *great* fact to be thrust forward and kept before the eyes of an inquirer is, "Jesus Christ died for you; and by His death is able to say to you, If you will give yourself into my hands, I will take care of your past sins, of your relations to God, of your life in this world, and of your eternity in heaven! Do you believe this? Do you believe it enough to take Christ at His word, and to trust all this to Him?" I was talking with a minister a few days ago on this subject when he remarked, "I cannot remember having ever passed through the changes of feeling which many describe; I do not know that I can fix a point of time at which I could say I was converted. But

WHAT IS IT TO BELIEVE

I know just this: that I am willing to stake *everything*, now and hereafter, on the fact that Christ died for me."

You never will bring a man to restfulness in faith until you give him a clearly-defined object on which to rest. The clearest, strongest, most tranquil faith, is that which is underlaid by the clearest perception of Christ's character and atoning work.

There is a little tract written by a well-known pastor of this city, at the close of which occurs an illustration which has always appealed to me as one of the best possible statements of this whole matter. A vessel was coming into this port in the midst of a heavy storm. The danger increased as she drew near the coast. For hours the captain had been on deck amid the sleet and rain,

ON THE LORD JESUS CHRIST?

watching every movement, almost dead for want of sleep, yet afraid to close his eyes for a moment. At last, through the mist appeared the pilot-boat. The pilot came on board. What did the captain do? Did he still remain on deck, straining open his weary eyes? Did he still burden himself with the responsibility for cargo and passengers? No. He knew that the pilot knew how to handle the ship; that the pilot knew the coast better than he did. He just threw off the whole load upon the pilot, and went below and rested. Dear seeker of salvation, doubting, fearing Christian, you are beaten by the billows of sin and fear, swept by the gusts of doubt. Look through the mists and behold the pilot. Christ comes to you to take everything in charge. Will you let Him come? Will you *give* Him charge? Will you just throw off the whole load of sin, doubt, and fear on Him, and *rest*?

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FELLOWSHIP WITH GOD.

BY REV. ANDREW MURRAY.

1. THE first and chief need of Christian life is fellowship with God. The divine life within us comes from God and is entirely dependent upon him. As I need every moment afresh the air to breathe, as the sun every moment afresh sends down its light, so it is only in direct living communication with God that my soul can be strong. The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven, and I obtain it only in direct waiting upon God himself. Begin each day by tarrying before God and letting him touch you. Take time to meet God.

2. To this end let the first act in your devotions be a setting yourself humbly before

God. In prayer or worship everything depends upon God taking the chief place. We must bow quietly before him in humble faith and adoration. God is. God is near. God is love, longing to communicate himself to you. God, the Almighty One, who worketh all in all, is even now waiting to work in you and make himself known. Take time till you know God is very near.

3. When you have given God his place of honor, glory and power, take your place of deepest lowliness and seek to be filled with the spirit of humility. As a creature, it is your blessedness to be nothing, that God may be all in you. As a sinner you are not worthy to look up to God; bow in self-abasement. As a saint let God's love overwhelm you, and bow still lower down. Sink down before him in humility, meekness, patience, and surrender to his goodness and

mercy. Oh, take time to get very low before God!

4. Then accept and value your place in Christ Jesus. God delights in nothing so much as in his beloved Son, and can be satisfied with nothing less in those who draw nigh to him. Enter deep in God's holy presence, in the boldness which the blood gives and in the assurance that in Christ you are most well-pleasing. In Christ you are within the veil. You have access into the very heart and love of the Father. This is the great object of fellowship with God, that we may have more of God in our life and that God may see Christ formed in us.

5. Christ is a living Person. He loves his people with a personal love, and he looks every day for the personal response of your love. Look into his face with trust till his love really shines into your heart. Make

his heart glad by telling him that you do love him. He offers himself to you as a personal Saviour and keeper from the power of sin.

6. We have not only Christ's life in us as a power and his presence with us as a person, but we have his likeness to be wrought into us. He is to be formed in us, so that his image can be seen in us. Bow before God until you get some sense of the greatness and blessedness of the work to be carried on by God in you this day. Say to God, "Father, here I am for thee to give as much in me of Christ's likeness as I can receive." And wait to hear him say, "My child, I give thee as much of Christ as thy heart is open to receive." The Father loves the Son and delights to work out his image and likeness in thee. Count upon it that this blessed work will be done in thee as far

as thou waitest upon God and holdest fellowship with him.

7. The likeness of Christ may be described as the likeness of his death and resurrection. (Rom. 6 : 5.) The death of Christ was the consummation of his humility and obedience, the entire giving up of his life to God. In him we are dead to sin. As we sink down in humility and dependence and entire surrender to God the power of his death works in us, and we are made conformable to his death. And then we know him in the power of his resurrection, in the victory over sin, and all the joy and power of the risen life. Therefore every morning present yourself unto God as one that is "alive from the dead." He will maintain the life he gave and bestow the grace to live as a risen one.

8. All this can only be in the power of the Holy Spirit who dwells in you. Count upon

him to glorify Christ in you. Count upon Christ to increase in you the inflowing of his Spirit. As you wait before God to realize his presence remember that the Spirit is in you to reveal the things of God. Seek in God's presence to have the anointing of the Spirit of Christ so truly that your whole life may every moment be spiritual.

9. As you meditate on this wondrous salvation and seek full fellowship with the great and holy God, and wait on him to reveal Christ in you, you will feel how needful is the giving up of all to receive him. Seek grace to know what it means to live as wholly for God as Jesus did. Only the Holy Spirit himself can teach you what an entire yielding of the whole life to God can mean. Wait on God to show you in this what you do not know. Let every approach to God and every request for fellowship with

him, be accompanied by a new, very definite and entire surrender to him to work in you.

10. "By faith." Here, as through all Scripture and all the spiritual life, this must be the keynote. As you tarry before God let it be in a deep, quiet faith in him, the invisible One, who is so near, so holy, so mighty, so loving; in a deep, restful faith, too, that all the blessings and powers of the heavenly life are around you and in you. Yield yourself in the faith of a perfect trust to the ever blessed holy Trinity to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.

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"It is not the critic who counts, nor the man who points out how the strong man stumbles, or where the doer of deeds could have done better. The credit belongs to the man who is actually in the arena; whose face is marred by dust and sweat; who strives valiantly; who errs and may fail again and again, because there is no effort without error or shortcoming, but who does actually strive to do the deeds; who does know the great enthusiasm, the great devotion; who spends himself in a worthy

(over)

cause; who at the best, knows in the end the triumph of high achievement and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be without those cold and timid souls who know neither victory nor defeat."

--Theodore Roosevelt.

THE GOVERNMENT OF OUR THOUGHTS.

REV. F. B. MEYER, B.A.

ALMOST everything in the regimen of life depends on our thoughts, as a forest lies in the acorn. The Scripture itself lays stress upon this, as when the wise man says: "Keep thy heart with all diligence, for out of it are the issues of life"; and again, "As a man thinketh in his heart so is he." So the apostle says: "Think on these things." (Phil. iv: 8.)

Thoughts lay down the tram lines upon which presently the power of action proceeds. Thoughts set up the wires along which the message flashes. If a man cherishes bad thoughts almost unwittingly he deteriorates; he cannot help it. There is
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profound philosophy in Romans I., where the apostle says that because men refused to retain God in their minds and cherished vile lusts, they became abandoned to passions which defiled them. Character takes on the complexion and hue of our inward thinking. If a man is ever cherishing noble thoughts he cannot help becoming noble; if he is generous in his thought he will be so in his act; if he is loving and tender in his thought he will be loving and tender in his behavior. Thoughts are the looms in the wonderful machinery of the inner life, which are running day and night and weaving the garments in which the soul shall be arrayed.

There is a remarkable touch in John Bunyan in his description of Ignorance, as he walks beside the elder pilgrims. He says: "My heart is as good as any man's heart," and adds, "As to my thoughts, I take no notice of them." Probably there are scores



A GOOD WORKING CODE

FOR MEN OF EVERY CREED
AND OF NO CREED.



I. I place my trust in a Higher Power than myself, the Ruler of the earth and of all things, visible and invisible. I trust in the kindness of His law and in the goodness of His work. And I will strive to love Him and to keep His law and see His work, as best I can, while I live.

II. I trust in the nobleness of human nature, in the majesty of its faculties, the fulness of its mercy and the joy of its love. And I will strive to love my neighbor as myself, and even when I cannot, or when I fall in any measure short of this, I will endeavor faithfully to act as if I did.

III. I will labor with such strength and opportunity as the Creator may give me for my daily bread; and all that my hand finds to do I will do with my might.

IV. I will not deceive or cause to be deceived any human being for my gain or pleasure; nor hurt or cause to be hurt any human being for my gain or pleasure; nor rob or cause to be robbed any human being for any gain or pleasure.

V. I will not kill nor hurt any living creature needlessly nor destroy any beautiful thing; but will strive to save and comfort all gentle life; and guard and perfect all natural beauty wherever I can upon the earth.

VI. I will strive to raise my own body and soul daily into higher powers of duty and happiness; not in rivalry or contention with others, but for the help, delight and honor of others, and for the joy and peace of my own life.

VII. I will obey all the laws of the land faithfully, and the commands of all persons in lawful authority over me so far as such laws and commands are consistent with what I believe to be Higher Law, and when they are not, or seem in any wise to need change, I will oppose them loyally and deliberately, not with malicious, concealed or disorderly violence.

Furthermore, I am resolved by the help of the Creator:

I. To treat all women with respect and endeavor to protect them from wrong and degradation.

II. To endeavor to put down all indecent language and coarse jests.

III. To maintain the law of purity as equally binding on men and women.

IV. To endeavor to spread these principles amongst my associates, quietly and patiently, whenever I can do so without seeming to set myself above them in goodness, or without giving undue offense by an affectation of virtue; and yet doing what I may be able to do in the proper direction, without weakness or cowardice.

V. As the most vital and essential means to the worthy end, to use every possible help to fulfil the command: Keep thyself pure.

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BY

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SAVE THE BOYS.



ON the third birthday of a little boy, his father bought a beautiful clematis plant as a birthday gift for him, and planted it by the side of the front door steps, close to an evergreen bush, over which he hopes it will ultimately throw a mass of purple flowers. He says that perhaps the spot was not very wisely chosen, but that he will know better by-and-bye. Of the guarding and training of that plant he has been very careful. Finding that he had placed it too much in the shade, he removed it carefully and successfully to a spot where it gets plenty of sunshine. An unexpected danger, however, threatened it there. He could see that some feet—but whose he could not tell—went close to it. He therefore fenced it round with sticks, hoping to make it safe. But one day he found the little fence trampled down, and the plant broken; an awkward thoughtless servant with a slow eye and a heavy foot, who had no business to go where the pet plant grew, had done the mischief; happily it was not fatal, a year's growth was lost, that was all. In the spring the tender green shoot began to appear, and with great interest he watched it climb the stick put for its support, then wind round a stout cord, then grasp the evergreen bush which it is to adorn. Already it has borne its first crown of flowers.

The child's *plant* has had the utmost attention and care, it has not been allowed to languish in the shade, nor to be broken and destroyed by those

having no interest in it, nor to trail its beautiful bloom along the earth. But the *boy* himself is better worth training than his plant, and his father and mother say that they will seek with prayerful diligence to bring him up in the "nurture and admonition of the Lord," by which they mean the *whole* of that "nurture and admonition," not choosing parts which are specially pleasant and agreeable, and neglecting parts which are difficult.

There is one parental duty which is commonly overlooked, or neglected, or avoided, or left in a general way to an over-ruling and watchful Providence, without considering that Providence requires *us* to do it, and that He will bless the doing of it. I mean the duty of teaching boys to be pure. It is confessedly the most difficult, the most delicate, at present the most neglected, and yet one of the most important, perhaps, all things considered, the most important duty, next to teaching the love of God, that devolves upon parents. England has been ringing with the cry "Save our Girls!" Save them from whom? From bad men. But bad men were once boys; and if we would only trouble ourselves to enquire into the temptations some boys face day by day, if we would imagine to ourselves, if that be possible, the kind of immoral influence that surrounds them at school, and in business, like a deadly all-pervading and all-penetrating atmosphere, we should as loudly and as urgently raise the cry "Save our Boys!"

But who is to save them if fathers and mothers don't do it, and do it by training them? The reply

often made is, that it is best to leave such a matter to the general influence of a good home ; to interfere directly would do more harm than good. With the greatest confidence, it may be said, that none can over-estimate the good done to the nation by the high moral tone of Christian homes, and by the pure and gracious influence which there surrounds the children, and then goes with them when they enter upon the work of life. Apart from any direct teaching upon chastity, the very atmosphere of the home is favourable to whatsoever is pure, and opposed to whatsoever is impure. The savour of holiness clings to everything. Doubtless generations of men and women have been made pure by this influence alone ; they have grown up as one would rejoice to see all children grow up, ignorant of evil, following after goodness with an ardent love, and attaining to strength, beauty, and fixity of character simply by drinking in the Spirit of Christ from their earliest days.

On this method some of the holiest and wisest of Christian parents would entirely depend. They believe that by filling the minds of the children with general Divine truth, and by cultivating in them a sensitive conscience, they will successfully guard the children from evil. They also lean on some secondary aids. They make home so attractive and desirable that life outside the family circle is neither cared for nor sought after ; it is said that Leigh Richmond, the author of the "Dairyman's Daughter," had each of his children taught to play an instrument of music, so as to make home

bright, and keep the young folk within its security. Daughters are also taught to aid mothers in the sweet art of keeping the boys and youths at home, and of surrounding them with friends of *both* sexes whom it will be an honour and an advantage to know for life. The boys are not thoughtlessly left to the companionship of servant girls, nor the girls to that of men-servants. The welfare of each is the responsibility of all. The boys are imbued with a manly and chivalrous feeling towards all girls, not merely their own sisters, but the poorest of girls. Taught to honour womanhood as womanhood, they grow up with an unspeakable revulsion from the youths who speak disrespectfully of girls and women, and from the men who regard women as button-hole flowers, things to be enjoyed for an hour, and then cast aside, withered and dead. From homes of this order, amusements and books of a doubtful character are carefully excluded, although there is plenty of fun, and pleasure, and brightness, and healthy reading of the most varied description.

The question arises whether this method of promoting purity is the only one, or is always the wisest and best, or is the one which is suggested by the word of God. It may be the ideal of the homes of a diviner future; it is good to have it working in homes of the highest type now; but with society in its present condition, and with the taint of strong passion so widely diffused as it is, it is often impossible, and would not seldom be futile.

In multitudinous instances more is required than influence and example, and more is asked for by

God. Influence and example are not entrusted to do all the work of building up honest, noble, gentle, truthful men and women; precept, careful teaching, patient and loving help are also enlisted, because they are necessary. Parents are not surprised when they sometimes see their children manifest a tendency to be untruthful, or dishonest, or unfair, or unkind, or domineering, and when such signs appear they take them as opportunities for speaking of the evil of sin, of God's hatred of it, of His strong desire to make us like Himself, and of His willingness to give us all needful grace. They do not expect their children to keep commandments of which they are ignorant, nor attain to a righteous character they have never had described to them: but they do expect them to be pure without teaching them what it is, or pointing out to them its opposite. They take infinite pains to teach them good manners, good language, and good conduct in every particular but one—purity.

Certainly it would be pleasanter if we could safely abstain from giving our children any direct counsel, but safety does not appear to lie in silence, neither is it an intelligent safeguard. Thomas Erskine has truly said that "the coherent relation of the doctrines of Christianity to its moral precepts, and the dynamic efficiency of the doctrines in producing spontaneous obedience, and thus working out the Christian character is one of the most striking evidences of the truth of Christianity;" but the moral precepts must be unfolded or enforced, as well as the doctrines stated, or the dynamic efficiency of the doctrines

cannot produce the required obedience. Nothing could exceed the minuteness and loving care with which all our duties, and none more so than that of being pure, are pointed out in the word of God. That word does not assume that men will keep themselves pure, but rather that they may fall into impurity. Even in his Epistles to Timothy, Paul twice entreats his son "to flee youthful lusts."

The serious, and, in many cases, fierce and tremendous fight with these "lusts" begins at a time of great hope and great danger.

Dr. Fothergill, in his admirable pamphlet on "Adolescence," has thus sketched the ignorant and perilous condition of many—I suppose most—children as they pass from one stage of being to another; he says: "Even the lower or animal nature is never discussed; and the child is allowed to pass away from the neuter *it*, to the masculine *he*, and the feminine *she*, without one word being said to it as to the momentous changes involved in the birth of sex. It is allowed to ascertain for itself and by itself what its nature is. The child has no power to project its consciousness forward—to realise in its imagination what the experience of its elders can be—and consequently it cannot foresee what will be the unavoidable results of a course of conduct to which it may be tempted, with a force to it irresistible. It knows nothing! How can it know anything of those social safeguards over conventional habits and usages which have been established to protect the individual in times of peril and temptation? It can recognise nothing of their utility; probably they

strike it as conventional absurdities, for the eye can only see what it has learnt to see. The child cannot read betwixt the lines, and realise the solid reasons which underlie many of our social arrangements. The child possesses no consciousness as to what is involved in the experience of the adult. It does possess, however, blind impulses, instinctive promptings, which it recognises, and which it will follow determinedly. Nothing is ever said to it about such possessions; it is left to itself to seek its own experience; it is left alone, single-handed, without a word of caution as to the acquirement of its own knowledge—often at a terribly expensive cost. It pursues its course blindly, because no one attempts to open its eyes as to its instinctive promptings. It cannot see those unavoidable consequences of its actions which are veiled from its vision, but which are so terribly vivid to its elders. It errs, as much from ignorance as from vice. Knowledge it certainly gains for itself; and, sadly too frequently, when that knowledge is acquired, an imperfect existence, a battered wreck, a darkly shaded soul, are all that is left.”

The writer of those words, I may add, casts on parents the responsibility of teaching their children the “exceeding broad” law of purity; and, indeed, on whom else ought it to be cast? As we have seen, the work cannot always be safely left undone, and if it is to be done, who so fit as parents to do it? Is it delicate? Then it should be in the hands of those made skilful by love. Is it difficult? Then love will best master the difficulty. Is it fraught with

danger? Then love should face the danger, and save the child. Is it painful? Then love must suffer in this as in every case, and find its reward in dying to self. It is astonishing to think that, whereas no father worthy of the name would send his child on a dark night along a road full of dangers, and would carefully warn him of them if he sent him that way in the daytime, he will yet send him forth along the dangerous road of life without one word of warning concerning the deep and dangerous pit of impurity, where he knows that a host lie bruised and slain. A word would, I believe, have saved thousands who now bitterly grieve over their sins.

But the question is asked: What would you say? How much would you say? When would you say it? I reply that if parents would study this as they do other matters touching their children's welfare, they will be sure to find the right word and the right time to say it. They can also ask for wisdom from above. As for subjects, there are the nature and uses of the body generally; there is the teaching of Scripture concerning the body as the temple of the Holy Ghost; and there are wisely-written tracts and books, one of which might be made a text. But, above all, I believe that the value of a parent's work depends not so much upon the particular word spoken as upon the frank, holy, and trustful understanding which, by the speaking of it, is established between the father or mother and the child upon this momentous subject. Evil has thus been anticipated; we are beforehand with the devil; an open way has been set before the child to his parent's

confidence and heart; the child's body has been claimed for God; and the holy effort made to help him will, I am persuaded, generally meet with an ingenuous and noble response. Right knowledge in right proportion, imparted by the right person for a right object, is the best way to meet and satisfy a natural and right curiosity, to check an unholy curiosity, and to bar out all that abominable information which neither children nor adults should possess. I cannot believe, as some do, that a good work, done in a pure spirit for a pure object, will suggest and cause the very evil from which we wish to save a child. But if it does—and I never heard of such a case—we have discharged our responsibility, and conscience will not reproach us, as otherwise it certainly would. Somehow, our girls and women have been taught that they are expected to lead pure lives, and in the main they have done so. England has been saved by her women. Surely the same holy obligation can be laid upon our boys, and if it is, I am confident that they, too, will honour it. The purity of many pure men proves that.

The usefulness of saying something to boys, even if not the wisest thing, nor said in the wisest way, so long as the motive is good, and the danger of doing nothing for them, are strikingly shown in the case of a mother who warned her son of the perils of the world in terms which I should have thought most unhappily chosen; but with success; whilst her son, who by-and-bye became a father, acted upon the opposite principle, and failed. He allowed his boy, who seemed to be as innocent and incorruptible as a

babe, to go to a medical school to begin his professional studies, without giving him one word of counsel or of warning. The result was a grievous fall, and banishment from home and from England. When the remark was made to his father that it was a pity he had not done for his own boy what his mother had done for him, he replied—"I began too late."

It should be repeated that while it is best, in fulfilling this duty of speaking to boys, to employ the happiest words and to follow the wisest line of observation, the power and value of our words lie in the moral purpose and in the affectionate spirit with which we speak them. God does not work through fine speech nor logic, but by love, truth, and purity. Good is done by goodness.

Besides the impartation of knowledge and the establishment of a frank and sacred understanding between parents and children, it will, I believe, be found an important thing to encourage children to tell all their weaknesses and temptations to Him who has suffered being tempted, and who knows how to succour the tempted. The sin we want to uproot is a thing of darkness; light only can be its destruction; not so much the light of a glaring publicity, though that may sometimes be required, as the clear shining of God's truth in the heart. A child should not be shut up to fight the demon of impurity alone and unaided by the felt sympathy of God or man; almost better throw him to the lions. No; he should have the inspiring assurance that all goodness places its resources at his command.

And let him know and be sure that he has in his own heart, in the presence of the Holy Spirit, a Guide who will never fail to teach and lead him aright. He should be taught to regard that Guide as an ever-present Friend, whose counsels, if they are followed, will keep "his eyes from tears, his feet from falling, and his soul from death."

God sets a still small voice,
Deep every soul within ;
It guideth to the right,
And warneth us of sin.

If we that voice obey,
Clearer its tones will be,
Till all God's will for us
Clear as noonday we see.

Indeed it is only by means of this spiritual illumination that the law of purity, which reaches to the imaginations and desires of the heart, can be fully kept. In the knowledge of God is contained the knowledge of "how to keep our bodies in sanctification and honour."

To put my thoughts into a few plain suggestions :

I. Let parents teach their boys, *when very little boys*, to be modest. A word, a look, a touch, may be enough to lay the foundations of a pure character. The notice of conscience is thus called to a great department of life and duty ; the will is strengthened to be firm upon a vital point. It will now be difficult for Satan to gain access to the heart with evil suggestions.

A mother of sons, who are now growing to manhood, and are all good men, used always to see them, as long as they were in the care of a nurse,

have their daily bath. The indebtedness of some men, *e.g.*, the late Earl of Shaftesbury, to the humble faithful piety of servants, cannot be estimated ; but neither can tongue tell the harm that is done in a family by an impure man-servant or woman-servant.

II. Boys should be taught to be modest with other children, and not to allow other children to be rude to them. They should be persuaded to tell their parents of anything which may have appeared to them a violation of proper behaviour. There may have been nothing in it, and so a boy may be kept from becoming morbid—a most important thing ; there may have been a serious danger, and he will be saved in time.

III. Boys should be taught, at least by the time they are sent to a boarding-school, something of the nature of the body, of the temptations they will have to face, and of the fearful consequences to body and soul of yielding to sin. Parents will now find that they have to contend against serious and powerful competitors for the confidence of their own children. That wicked and mischievous code of “honour” which rules in schools will forbid the open and unfettered intercourse which reveals a boy’s progress or decline, his danger or security. While I acknowledge and admire the wisdom, tact, vigilance, and loving care of many principals and teachers of boarding schools and public schools, and while I do not doubt that some schools are better than some homes, I think that, as a rule, parents ought to keep their children at home and send them to a day school. If the benefits and blessings of home life

are to be retained intact for the nation, they will first have to be retained intact for the children.

IV. One would suppose that there could be no difficulty in aiding boys and girls by cautioning them not to receive pictures or papers from men and women who hover near schools of all kinds to disseminate impure literature, or if they should get hold of anything of the kind, to show it at once, and without fear, to their parents. Fathers may also caution their sons against a certain kind of shop-window in London, perhaps in others cities as well, where photographs are exhibited; and a friend of mine tells me that even the harmless match-box, sold in the streets by small boys, is often not so harmless as you might think. The worst combustible is on the outside—vile pictures intended to set the imagination on fire of hell. Boys should simply be advised to pass all such things by, as they are advised to avoid other street dangers.

V. In view of the temptations presented by our streets, could not fathers read to their sons and mothers to their daughters Proverbs vi. 20-24: "My son, keep the commandment of thy father, and forsake not the law of thy mother; bind them continually upon thine heart, tie them about thy neck. When thou walkest, it shall lead thee; when thou sleepest it shall watch over thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life, to keep thee from the evil woman,"—and the evil man.

All may be summed up thus: a boy kept under

his father's roof until he is at least fifteen or sixteen : taught sufficient to make self-control a binding duty upon conscience, but nothing to stimulate curiosity ; fed with plain food (not over-fed) ; kept busy in his mind with good things ; taught to care for others, and not to live for himself ; and sent to bed every night thoroughly tired, will have a good chance of "escaping the corruption that is in the world through lust." True he may not escape. Some who seem to have every advantage go astray ; and some who have no help, save the inner teaching of God's Spirit, stand immovable. We cannot guarantee character ; yet we believe in the principle that "whatsoever a man soweth, that shall he also reap." "Train up a child in the way he should go and when he is old he will not depart from it."

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Soul Nourishment

First

BY
GEORGE MÜLLER

It has pleased the Lord to teach me a truth, the benefit of which I have not lost, for more than fourteen years. The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, or how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave my-

self as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least for ten years previously, as an habitual thing, to give myself to prayer after having dressed myself in the morning. Now, I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

I began therefore to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon his precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get blessing out of it; **not for the sake of the public ministry of the**

Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession or intercession or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation. The result of this is, that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to

communicate unto me that which, either very soon after or at a later time, I have found to become food for other believers, though it was not for the sake of the public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man.

With this mode I have likewise combined the being out in the open air for an hour, an hour and a half, or two hours, before breakfast, walking about in the fields, and in the summer sitting for a little on the stiles, if I find it too much to walk all the time. I find it very beneficial to my health to walk thus for meditation before breakfast, and am now so in the habit of using the time for that purpose, that when I get into the open air I generally take out a New Testament of good-sized type, which I carry with me for that purpose, besides my Bible; and I find that I can profitably spend my time in the open air, which formerly was not the case for want of habit. I used to consider the time spent in walking a loss, but now I find it very profitable, not only to my body, but also to my soul. The walking out before breakfast

is of course not necessarily connected with this matter, and every one has to judge according to his strength and other circumstances.

The difference, then, between my former practice and my present one is this: Formerly, when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray. I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought

into experimental fellowship with God, I speak to my Father and to my Friend (vile though I am, and unworthy of it) about the things that He has brought before me in His precious Word. It often now astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as anything, that the first thing the child of God has to do morning by morning is, to obtain food for his inner man. As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that, as every one must allow. Now, what is the food for the inner man? Not prayer, but the Word of God; and here again, not the simple reading of the Word of God, so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over

it, and applying it to our hearts. When we pray, we speak to God. Now, prayer, in order to be continued for any length of time in any other than a formal manner, requires, generally speaking, a measure of strength or godly desire, and the season, therefore, when this exercise of the soul can be most effectually performed is after the inner man has been nourished by meditation on the Word of God, where we find our Father speaking to us, to encourage us, to comfort us, to instruct us, to humble us, to reprove us. We may therefore profitably meditate, with God's blessing, though we are ever so weak spiritually; nay, the weaker we are, the more we need meditation for the strengthening of our inner man. Thus there is far less to be feared from wandering of mind than if we give ourselves to prayer without having had time previously for meditation. I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow believers to ponder this matter. By the blessing of God, I ascribe to this mode

the help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. In addition to this I generally read, after family prayer, larger portions of the Word of God, when I still pursue my practice of reading regularly onward in the Holy Scriptures, sometimes in the New Testament and sometimes in the Old, and for more than twenty-six years I have proved the blessedness of it. I take, also, either then or at other parts of the day, time more especially for prayer.

How different, when the soul is refreshed and made happy early in the morning, from what it is when, without spiritual preparation, the service, the trials, and the temptations of the day come upon one. May 9, 1841.

(From The Autobiography of GEORGE MÜLLER, p. 152.)

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The object of this paper is to call the attention of the Lord's people to a portion of Holy Scripture which has greatly suffered at the hands of men; and which, having been wrongly referred to the Church, has done much to help forward the confusion and bring about the present lamentable condition of affairs. We allude to the so-called Great Commission, recorded in Matt. 28. 18-20, Mark 16. 15-18, Luke 24. 46-49, and John 20. 21-23.

The command to disciple all nations, given to the Apostles upon Christ's ascension into heaven, is looked upon as the **Magna Charta** of Christian Missions. Matthew 28. 19 is the Scripture habitually read at missionary meetings, the invariable text for missionary sermons and addresses, and the motto of home and foreign mission boards. It is the foundation stone in the constitution of young people's societies and guilds promotive of evangelistic interest and aggressive Christian work; and is pointed out to prospective missionaries as the authoritative order for their departure to, and service in, the regions beyond. Let us be understood. We neither discountenance nor discourage missionary effort. We simply enter a plea to base it upon the proper Scriptures.

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Two things stand out conspicuously in this command:—In the first place, it is national in character; and, in the second place, baptism and a cluster of miraculous promises—casting out of demons, speaking with new tongues, taking up of serpents, drinking of deadly things without experiencing harm, recovery of the sick by the laying on of hands—is inseparably joined to it.

There is no authority for consigning these signs to the Apostles, as has been so violently attempted. The Son of Man solemnly announces that His hand, vested with all power in heaven and on earth, has weaved into one cord two separate strings of promise:—

“He that believeth; shall be saved:

Them that believe; these signs shall follow.”

The former bestows salvation, the latter miraculous signs upon all believers. Both rest on the same condition of faith, and neither is hedged by restrictions of any sort. We are not at liberty to unbraid this twofold cord, holding fast to the first thread because we can appreciate its advantage, and flinging the other back because it finds no place in our doctrinal system. So closely intertwined are these promises of salvation and miracles, that we do not see how any one can have the hardihood to stretch down the one to the end of the gospel economy, and condition the other with a date. We are not at liberty to throw one-half of this great command into eclipse, and bring the

other into sharp relevancy. The words of Christ are emphatic and admit of no possible limitation to those to whom they were first spoken. The miracles are integrant part of the commission; and, as if to safeguard them from the attacks of that licentious exegesis which seeks to gloss over whatever displeases its tastes or transcends the level of its comprehension, it is forthwith added: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed" (Mark 16. 20).

It is an incontestable fact that these signs have not followed in the wake of missionary enterprises succeeding the apostolic age. A true interpretation should be able to account for this fact, and that by leaving Scripture intact, without either detracting or adding, and without straining its obvious grammatical meaning. Those who read the Bible only to escape the stigma of ignorance, or in a perfunctory way, from sheer sense of cold duty, may view the subject with equanimity and deem it unworthy of their thought. But to those who sincerely love the Lord, and whose aim is to please and serve Him—to those who have deeply drunk at the well of Divine love and proved the vitalising energy of God's living oracles, and who draw from its gushing stream with a view to know the Father's will, and, as far as possible in the present state of probation, translate it into the

quite true.
realm of daily experience,—the question of miracles is one of vast importance. How many Christians have needlessly shuddered, pondering the Great Commission with mingled feelings of anxiety and fear, wondering what cause to assign for the total absence of those signs which the Lord said would inevitably follow them that believe! How many perplexities of mind and anxious searchings of heart has the reading of these chapters caused to many reverent souls! Is it lack of faith and prayer? Is it some hidden sin, lack of consecration, or unwillingness to bear the cross? A thousand doubts, springing from a sincere desire to serve God, but fanned by Satan's hand, have invaded many an inquirer's mind; while his trembling heart has swayed from one doubt to another, eagerly grasping every fresh suggestion in hope of finding relief.

With unfaltering faith in God's faithfulness, relying on this command, some have ventured into heathen darkness, braving disease and danger, only to leave behind sorrow-stricken friends to bewail their premature death, and scoffing infidels to deride faith in God and denounce it as fanaticism. Others claiming to have these signs made of themselves a sad exhibit, learning from painful experience that our "claims" are powerless to veer God's purposes to the support of our ideas.

The solution obviously hangs on either of the two

horns of the dilemma: either the Lord has failed to keep His promise, or else we have utterly misunderstood His teaching. Can we waver in the decision? The first supposition is inadmissible: "He abideth faithful, He cannot deny Himself." We are therefore driven to the other alternative.

The confusion is due to failure to differentiate between the Kingdom and the Church, and one stroke of right division will do more to extricate the entanglement than the ton of literature that has been written on the subject.

Matthew ends his gospel abruptly with the words of the Commission; and John, after the pronouncement of the charge, winds up the narrative by recounting Christ's appearance to the disciples. In Mark's Gospel, the words of the Commission are followed by a weighty declaration: "So then the Lord Jesus, after he had spoken I unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." These words direct us to expect a sequel and prepare us for the message of the treatise called Acts; which takes up the narrative at the exact point where it was dropped off in Mark. The disciples baptised (Acts 2.38). They cast out demons (Acts 5. 16, 8. 7, 16. 18, 19. 12). They spake with new tongues (Acts 2. 4, 10. 46, 19. 6), took up serpents (Acts 28, 3-5),

laid hands on the sick, and recovered them (Acts 5. 15, 16, 8. 7, 9. 12).

There is, however, another sign in apostolic ministry claiming attention. They raised the dead (Acts 9. 40, 20. 9, 10). This is not without significance. When the "Twelve" were sent off to proclaim the Kingdom, He charged them:—"Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye have received, freely give" (Matt. 10. 8, Luk. 9. 6). Healing and miracles are an indispensable addenda to "the gospel of the kingdom." Redemption for the soul and healing for the body—these are its great offices and announcements. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people" (Matt. 4.23, 9.35).* Now the Great Commission, as recorded by Mark, and as carried out by the Apostles in Acts, is an exact fac-simile of that of the Twelve and the Seventy, and differs from them only in one particular, namely, that whereas those limited the preaching to the lost sheep of the house of Israel, this one extends it to every creature.

The opening sentence of the Acts of the Apostles links it with Luke's former treatise, and proclaims that the ministry of the Apostles, about

*See also Matt. 10. 1, 8, Mark 6. 7, Luke 9. 1, 6, 10. 1-20.

to be related, is a continuance of the Kingdom ministry, begun by the Lord Jesus in the Gospels. The same fact is repeated in a solemn warning to the Hebrews: "How shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard (viz., heard Him, namely, the 'Twelve'), God also bearing witness with them (cf. Mark 16. 20), both by signs and wonders, and by manifold powers, and distributions of the Holy Spirit, according to his own will" (Heb. 2.3, 4). Clearly, therefore, the Apostles acted upon the commissions recorded in Mark and Luke. In harmony with the former, they baptised and wrought miracles; in harmony with the latter, they preached repentance.

The Command in Matthew, unlike Mark's and Luke's, is not transported into the Acts. The Twelve never baptised in the name of the Trinity, and never went to the nations, but confined their ministry to the "Circumcision" (Gal. 2. 9). To account for this circumstance, by a charge of disobedience, is to make the cure worse than the disease; for it is an explanation that not only does not explain, but it actually creates a new difficulty. The Apostles were men of like passions with us; and whatever plea of ignorance and failure may be made against them, to account for some (to us) strange proceedings, may in fairness be allowed some force; but to presume that through-

out the entire period of ministry, extending over 30 years, all the apostles went deliberately contrary to Christ's injunctions is altogether inadmissible.

We shall be assisted in our quest by keeping in mind Israel's place in the Divine counsels respecting the earth. The entrance of the nations into the Kingdom follows Israel's conversion. It is when the "set time" to favor Zion has come, and Israel's penitent sons pity her dust, and take pleasure in her stones, and the Lord shall appear in glory, to build up Zion, that the nations shall fear the name of the Lord, and all kings of the earth, His glory (Ps. 102. 13-18). Salvation comes from the Jews (Jno. 4. 22). It is when the fountain for sin and uncleanness is opened in Jerusalem, that idols shall be cut off and no more remembered (Zech. 13.1, 2). The decree of peace to the nations shall go forth from exalted Zion (Isa. 2. 1-4). Our Lord's command, being in accordance with "what is written," provides that repentance should be preached "beginning from Jerusalem." Now the Command in Matthew concerns the Gentiles exclusively; its carrying out was consequently dependent on the reception accorded to the witness of the Twelve at Jerusalem. The hostile attitude of the nation made it quite evident—their eyes having been opened by the Lord to understand the Scriptures—that the time for the discipling of the nations had not yet arrived.

In the Day of the Lord, the Jews will return (presumably) in unbelief to the land of their fathers, and Jerusalem will become (as before) the center of God's operations. The Israelitish remnant will then preach the gospel of the Kingdom unto all nations for a testimony (Matt. 24. 14, Rev. 14. 6), and the Lord will be specially present with His servants as in Pentecostal days. Then, too, when the False Trinity—the Dragon, the Beast, and the False Prophet—will be on earth, and mankind, seduced by the lying marvels and harangues of the False Prophet, induced to worship the Beast and receive on their foreheads his hellish brand, the worshippers of God will be baptized in the name of the Trinity. May not “the seal of the living God” (Apoc. 7. 2) be a sign received by the tribulation saints at the time of their triune baptism?

Peter's testimony in Jerusalem met with a storm of opposition and culminated in the martyrdom of Stephen. Samaria received the word of God more favorably, but not extensively. The preaching in Judea provoked a torrent of indignation, civil and ecclesiastical authorities joining hands in persecuting God's assembly. Jerusalem and the whole land of Israel were exulting in rebellion against Messiah.

But God will not be balked of his purposes. While certain prophets and teachers at Antioch ministered unto the Lord and fasted, the

Holy Spirit said, "Separate unto me Barnabas and Saul for the work whereunto I have called them" (Acts 13. 2). It is well to note in passing, that Paul and Barnabas were the first apostles sent forth by command of the Holy Spirit; the Twelve having received their commission from the risen Lord before His ascension. The gospel preached for the first time at Pisidian Antioch stands out in sharp contrast to that preached by Peter. Justification is by faith apart from all works; the law of Moses is set aside; and all believers—regardless of the hitherto pronounced distinction between Jew and Gentile—receive eternal life without the initiatory rite of water baptism. Speaking with tongues—the confirmatory token of the Spirit's seal—is likewise absent.

This gospel,—which Paul is so particular in telling he received not from the Twelve, but by revelation of Jesus Christ—while not fully revealed in the Old Testament Scriptures, was promised in them and compatible therewith. Through its medium, the Gentiles were brought into the blessing of the Abrahamic covenant and made heirs of righteousness and heirs of the world independently of the legal and ceremonial standing of the Hebrews. These assemblies of the Gentiles (some Jews being associated with them) occupied a distinct place, and had the hope of being saved from the wrath to come (Rom. 5.9, 1 Thess. 5.9). Withal their position was in the Kingdom, and their

hope connected with the Parousia, or Christ's revealed presence on earth. Like faithful Abraham, they looked for the Jerusalem above, which was their mother (Gal. 4. 26, 27). Their standing was recognized by the Jerusalem Council which issued a "decree" to safeguard them from any possible molestation on the part of the "churches of Judea which were in Messiah."

The Commission connected with that economy (related in Acts 13-28) was the following:—

"To Him who is of power to make you strong by my gospel and the heralding of Jesus, Messiah, in harmony with the unveiling of the mystery silenced throughout the lapse of former eras, but now fully brought to light by means of prophetic writings (in line with the decree of the God of the ages) and, with a view of obedience to the faith, is made known among all the Gentiles—to God, the only wise, by Jesus, Messiah, even to Him be the glory throughout all the ages!"—Rom. 16. 25-27.

The rendering of the Authorized Version (with which the Revised agrees), "the scriptures of the prophets" is misleading. The Greek is *graphon propheetikon*—prophetic writings. Now as these writings set forth a mystery, once dimly seen but then silenced during the course of later eras, it is evident that "prophetic writings" is an appellation bestowed on the Pauline Epistles.

The opening and closing verses of the Roman

letter, which Prof. Godet has aptly styled "the cathedral of Christian faith," show the relation between "the Gospel of God" (I. 1-4), and "the Mystery of the gospel" (16, 25-27, Eph. 6.19), thus:

THE GOSPEL.	THE MYSTERY.
1. Promised afore	1. Silenced through former eras,
2. To the prophets,	2. Now made known to Paul,
3. In the Holy Scriptures, namely, the Old Testament. (Acts 17. 2, 18. 28, Rom. 1. 2, 2 Tim. 3. 15).	3. And fully revealed by prophetic writings, namely, the Pauline Epistles.

The Gospel of God, or the good news of God imputing righteousness to the sinner on the principle of faith, was promised afore—has already been the subject of Divine testimony. It is according to the Scriptures (1 Cor. 15. 1-4). The grace entrenched in its message was prophesied by the prophets (1 Pet. 1. 11). The righteousness of God therein revealed is witnessed by the law and the prophets (Rom. 3. 21), while the heart of its message—justification by faith—was testified to Abraham (Gen. 15. 6), proclaimed by the prophets (Hab. 2. 4), and taught by David (Ps. 32. 1, 2). Abraham's justification in uncircumcision

prefigured in shadowy outline the position into which the Gentiles were now brought by Paul's ministry.

The Mystery of the Gospel (Paul's) was foreseen and dimly foreshadowed in the Old Testament (Gal. 3. 8). The gloomy age bounded by Adam's fall and Moses' rise, conspicuous by its exhibition of Satan's sway over humankind, is its type (Rom. 5. 14). Then it was suddenly silenced, and the Gentiles "shut up" unto the faith which should afterwards be revealed (Gal. 3. 23). Now that faith had come (Gal. 3. 25). Paul is sent forth to herald it among the Gentiles, and commissioned to bring it to full view by prophetic writings. The epistles written during this period, especially Romans and Galatians, elaborate its Old Testament type and prove its compatibility with the prophets.*

When at length Paul's gospel had been "fully preached" (Rom. 15. 19), Paul repaired to Jerusalem to take thither the contribution for its poor saints from the Gentile "debtors" who had been made partakers of their spiritual things (Rom. 15.

*Of the nine epistles to the churches only the three prison epistles—Ephesians, Philippians, and Colossians—contain the Mystery of the Economy. The others were written during the transitional period when the Apostle was "separated unto the gospel of God" (Rom. 1. 1, cf. Acts 13. 2).

25-27). Seven days after his arrival, as he entered the temple, the Jews caused an uproar which resulted in his arrest. Note well that the Jews of Asia were the prime movers in this sedition. The Jews in the land had long ago rejected the Holy Spirit's offer; and now those of the Dispersion joined hands with their rebellious brethren in Jerusalem. From the outset, they had watched with bated breath and intense rage Paul's progress among the Gentiles. They would fain have forbidden him to speak to them (1 Thess. 2.16), and their malice laid many an obstacle in his way and brought upon him many a cruel persecution. At last their rage was gratified. Their bitter enemy was a prisoner in chains and could no more go about his priestly ministry of "offering up" the Gentiles. The guilt of Messiah's death is now fastened upon the twelve tribes (Acts 26. 6, 7). Paul's journey to Rome—the capital of the Gentile world, and therefore also of the tribes of the Dispersion—brings about the final crisis. The last appeal to the chief Jews falls on deaf ears, and only yields fresh evidence of Israel's hostility to Messiah. The final "word" is uttered. The sentence goes forth against the sinful nation. The economy of Paul's gospel is formally concluded two years after the close of Acts (Acts 28. 30). The Roman armies stand ready to destroy those murderers and burn their city (Matt. 22. 7). God's face is hid from them until that far distant day

when they shall look upon Him whom they have pierced, and wail for Him as one that mourneth for his only son (Zech. 12. 10).

The outlook for the world was fearfully gloomy. The people through whom Jehovah had counseled to fill the earth with blessing had dismally failed. They had crucified God's Son; they had withstood the Holy Spirit and become guilty of an eternal sin. Man's wickedness had reached the climax. What will be God's answer to the sinful race which has trampled under foot the blood of the covenant and done despite unto the Spirit of grace? Will he engulf it in a fiery cataclysm? A secret hid in Him from all eternity,—a secret which explores the depths of love and scales the heights of glory,—is brought to light and proclaimed to mortal ears. He lavishes His favor upon wrath-deserving rebels, and makes them an object lesson of His grace—a theatre for the display of His wisdom to the heavenly intelligences now and the transcendent wealth of His favor in the coming eras. Such is the answer brought forth by Israel's apostasy.

A new economy is brought forth from God's bosom, and a new commission given to Paul "to show in a clear light what is the secret economy which from the eras lay concealed in God, the Creator of all" (Eph. 3. 9).

The decree of the God of the ages to herald the mystery of the gospel among the Gentiles

superseded the commission given to the Twelve, and was in turn replaced by the command to show in a clear light the Secret Economy. With the dawning of this economy, the signs and ordinances which once accompanied the preaching have "waxed aged" and vanished away, giving place to spiritual realities. To introduce the symbols and ordinances of those past economies into the present one, is as contrary to God's purpose as would have been the bringing into Solomon's temple of the utensils of the Tabernacle!

May the Lord enable us to "rightly divide" the Word of Truth, and make us faithful stewards of "the mysteries of God."



The Divine Revelation in a Nutshell

By Louise Philips, a daughter of the Rev. Preston Philips of the Southwest Missouri Conference of the Methodist Episcopal Church, South. She and her sister, Dr. Mildred Philips, were the first missionaries sent out from Missouri by the Woman's Board. They were stationed at Soo-Chow, a former capital of China.

In the beginning, "when the morning stars sang together, and all the sons of God shouted for joy," into the Archangel Lucifer, high in the councils and work of the Almighty, through a *self-evolved pride*, there entered a spirit of rebellion, followed by an attempt to unseat Jehovah, and reign supreme. As lightning, he and his co-conspirators were hurled from the battlements of heaven, and are more or less "bound in chains under darkness, reserved unto the judgment of the last day." But such swift and merciless justice, was so new a revelation of heaven's all-gracious King, that for the enlightenment of His faithful subjects, He felt it incumbent on Him to make a *fuller* revelation of His divine attributes—and on a plain where His humility, mercy and love might be equally brought into play; and where it might be demonstrated that His justice had no root in pride.

And so the human stage was set—where in a new creation (the Divine Masterpiece), made in His own image, He would try out the issues raised by the injection of evil into His realm. On this so wonderful human being, Lucifer (now become Satan), should be allowed a measure of liberty to try out his wiles by which he had beguiled a multitude of the heavenly host. And on this earthly field HE, Himself, would *incarnate in humanity* (divested of His glory, and in lowliest guise), as the Champion of God and Truth, strive for man's allegiance, and *destroy the works of the devil!* (I John 3:8.)

To those who should overcome in and with Him, He promised a seat on His throne (Rev. 3:21), the prize for which Satan had staged his revolt—A Gift Royal of His divine grace and bounty, for loyalty in His warfare! And these things "the angels have desired to look into"—and they are no disinterested spectators, being not only suffered to minister to those who should be heirs of salvation, but it was in no small part for their sakes He has staged this work: "To the intent that now unto the principalities and

powers in heavenly places might be known by the church the manifold wisdom of God," "according to the eternal purpose which He purposed in Christ"—that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him!

It has indeed been a battle royal! The edict that "the soul that sinneth it shall die" has abideth true as in the case of Satan and his cohorts—BUT toward the human rebels, He offered a chance at mercy, to all who with faith and repentance would accept His Substitutionary Death! ("For without shedding of blood there is no remission!") "and He is the propitiation for our sins"—"by whom we have now received the atonement"—so that God can now be just, while justifying the sinner that believes in Christ. But the divine justice has never abated one jot. "God is still angry with the wicked every day" (Ps. 7:11). They still need to "kiss the Son, lest He be angry and they perish from the way when His wrath is kindled but a little." Calvary but puts a final divine emphasis on Sinai—the divine love no more than the divine justice will spare a soul, save through the mediatorial death and intercession of Christ—there is no life for man but by His death.

The battle has surged back and forth. No soul has ever come into the world but has had the birthright of redemption through Him—and no soul has ever been undone except as it turned away from "that light that lighteth every man that cometh into the world"—"that measure of the Spirit that is given to every man to profit withal."

But the outcome has never been a matter of doubt. He must reign until He has put all enemies under His feet; and He, who on the cross, *tasted eternal death* for every man—and poured out His soul unto death—shall yet draw all men unto Him!

Even so come Lord Jesus.

HOW easily also do we take for granted the innumerable blessings that have permeated our lives because the Christian Gospel has been for sixty generations at work among us! The English Book of Common Prayer can now be cheaply purchased, easily used, and peacefully enjoyed. We assume it as a possession of the Christian world, put freely at anyone's disposal. Dean Stanley, however, calls our attention to the strange tautologies which the book contains: "assemble and meet together," "acknowledge and confess," "humble and lowly," "goodness and mercy." Why this curious reduplication of ideas? Because "assemble," "confess," "humble," and "mercy" are Norman French, and "meet together," "acknowledge," "lowly," and "goodness" are Anglo-Saxon. Imbedded in the very structure of the book are the relics of an old struggle, where with blood and strife two races were trying to live together on the Isle of Britain and one Church was striving to put her arms about them both. (Here is a true parable of every Christian blessing that Christendom enjoys. The signs of sacrifice are on them all; their trail is red with blood; they come to us every one like Paul to the Corinthians, bearing in his body "the marks of the Lord Jesus." Common convenience, cultural opportunity, national inheritance, spiritual privilege—they are not to be taken for granted. They should awaken the depths of gratitude in every recipient. They have all been bought and paid for with other blood than ours, and with sacrificial toil that we never can repay.

H. E. Fosdick

~~first it shall here be shown that~~ *J*he union of Father and Son, that is, of the Divine and the Human in the Lord, is like the union of soul and body, and afterwards that this union is reciprocal. A union like that of soul and body is established in the Athanasian Creed, which is accepted in the whole Christian world as the doctrine respecting God. We there read:

Our Lord Jesus Christ is God and Man; and although He is God and Man, yet they are not two, but one Christ. He is one because the Divine took to Itself a Human. He is indeed wholly one, and is one Person; for as soul and body are one man, so is God and Man one Christ.

What they understand by this is, that there is such a union between a Son of God from eternity and a Son born in time; but as God is one and not three, when we understand a union between the one God from eternity and the Son born in time, this doctrine agrees with the Word. In the Word it is said

That He was conceived of Jehovah the Father (*Luke* i. 34, 35);

this was the source of His soul and life; therefore He says,

That He and the Father are one (*John* x. 30) ;
That he that seeth and knoweth Him seeth and knoweth the Father (*John* xiv. 9) ;
If ye knew Me ye would know My Father also (*John* viii. 19) ;
He that receiveth Me receiveth Him that sent Me (*John* xiii. 20) ;
That He is in the bosom of the Father (*John* i. 18) ;
That all things whatsoever the Father hath are His (*John* xvi. 15) ;
That He is called the Father of Eternity (*Isa.* ix. 6) ;
That therefore He has power over all flesh (*John* xvii. 2) ;
And all power in heaven and on earth (*Matt.* xxviii. 18).

From these and many other passages in the Word it can be clearly seen that the union of the Father and Himself is like the union of soul and body. Therefore in the Old Testament also He is frequently called "Jehovah," "Jehovah of hosts," and "Jehovah the Redeemer."

(*True Christian Religion*, n. 82, 84, 86, 89, 90, 95, 97, 98.)

FAITH IS ESSENTIAL

Robert E. Speer Says Nothing
Is Known of the World
to Come.

STORY OF BISHOP DOANE

Speaker Believes Souls of People Entirely
Bad Will Never Rise
Again.

Robert E. Speer of New York preached yesterday morning in Battell chapel which, in spite of the bad weather, was crowded with students and townspeople. In the course of his sermon he spoke of his belief that the souls of everyone do not rise from the dead, but that those in whom there has been no good remain in the grave.

Mr. Speer spoke of the different conception of God with the new testament. In the new testament He is always referred to as the Father, while in the old this is seldom or never so. The new testament is full of love and charity.

Mr. Speer spoke of Bishop Doane's story of his son as showing the trust mankind can have in God. The little boy was unable to sleep for a long time one time and tossed about restlessly. His father tried to quiet him and partially succeeded. Then he told him to try to go to sleep. The little boy thought that if his father was looking at him he could go to sleep, and told him so. The room was very dark and his son said:

"Father, is your face turned toward me?" The father answered, "Yes, my son." The boy then went to sleep, knowing he was protected and having infinite trust. So all humanity can be satisfied; can live and die in peace in the knowledge that the face of God is turned toward it.

Mr. Speer said that just as an unborn child has no knowledge of the outer world, so in this world persons can have no knowledge of the world to come. There can only be faith, and a striving toward the ideal of Christ.

May 7th 1889

Sixteenth Thousand.

LESSONS



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Those who are and those who want to be

Christian
Workers.

BY

CHARLES H. YATMAN.

Philadelphia, Pa,

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WHY THESE LESSONS?

That YOU may become a Soul-Winner, learning to love your Bible and apply its teachings to your own heart and life and also to other lives and hearts.

They aim, with this, to teach you how to successfully, wisely and intelligently lead souls to Christ and profitably do Christian work.

May they succeed, is the prayer of

Your friend,

THE AUTHOR.

CHRISTIAN WORKERS.

GREETING:

The lessons and hints here presented were first given to a large class at Ocean Grove, the famous summer seaside resort below New York, on the Atlantic coast. The interest manifested and the direct and indirect good that came, together with the urgent demand for them, has led to a careful revision and publication in this form.

They are sent out with the hope and prayer that they may help to sharpen sickles so as to gather more grain for the King.

The "Illustrated Sermons" are outlined that any and every one may use them to win souls for Christ.

Your Friend forever,

C. H. YATMAN.

TWO WAYS TO STUDY THE LESSONS.

The following lessons must be *studied* to be of any practical value.

First.—One of the best ways is for a class to be formed out of the members in the Church, or Young People's Society of Christian Endeavor, the Young Men's Christian Association or the Seminary. Secure a good leader, then once a week or oftener meet and go over the text, one by one, drawing out the juice of the thought. Then immediately putting what is learned into practical use.

Second.—Let the individual workers go over the lessons by themselves alone with their Bible and their God. Gather such information as will best help them in their specific fields of work.

Your Bible.

How to Know It,

How to Love It,

How to Use It.

Settled Facts for Christian Workers.

The design of this lesson is

- a. To give assurance about the fundamentals.
- b. To form a basis from which to work.
- c. To give continued rest to mind and body.
- d. To aid in the service to be rendered.

People don't like negations—give them facts.

The power of "I know" and "I believe."

The need of "Settled Convictions."

Scripture references: Eph. iii, 16-17; I Thess. v, 21; I John iv, 1.

Paul: "I know whom I have believed." II Tim.

i, 12. David's affirmations: Psalms xxvii and xxxvii.

Write it in your Bible.

"I Believe these Seventeen Facts."

1.—*The divinity of Jesus Christ.*

a. Known by his claims, his miracles, his fulfilling prophecy, his character, his followers and the church.

b.—By the inner consciousness of a converted soul through the Holy Ghost.

2.—*The Inspiration of the Scriptures.*

What inspiration is.

What inspiration claims. Plenary—full.

3.—*The Triune God.*

Father, Son, Holy Spirit.

a. There is a God.

b. The Three Evidences:

1. Nature.
2. Revelation.
3. Consciousness and Faith.

4.—*The Immortality of the Soul.*

Brought to light by Christ.

5.—*The Universal Need of Salvation.*

The declaration of God.

The testimony of the heart.

6.—*The Atonement of Christ for all.*

The meaning of Isaiah liii, 5 and 6, and John 1, 29.

7.—*The Forgiveness of Sin.*

By God alone.

"Pilgrims at the Cross."

"My sins are gone"—testimony.

8.—*The New Birth or Regeneration.*

Its results.

By whom wrought.

The human side.

9.—*Salvation by Faith only, in Jesus Christ.*

Study the relation of "Good Works."

10.—*The Resurrection of the Dead.*

11.—*The Day of Judgment for every one.*

12.—*The Reward of the Righteous in Heaven.*

13.—*The Eternal Conscious Punishment of the wicked in Hell.*

14.—*The Guidance of the Holy Ghost.*

15.—*The Efficacy of Prayer.*

The promise.

The fulfillment—in Scripture.

The fulfillment—in Experience.

16.—*The Church of Christ.*

"Gathered together here."

Unite therewith.

17.—*My own Conversion.*

Known by the Word.

The Spirit.

The Fruit.

To all of these important facts add as many as you can, from your own "settled convictions."

MEMORANDUM.

How to Study the Bible by Characters.

First—KNOW Jesus, everything points to Him from Genesis to Revelation. Know Him as Redeemer and Friend.

Second—KNOW all the Bible says about the HOLY SPIRIT, then know Him as Comforter and Guide.

These two will lead to the knowledge of GOD THE FATHER by His attributes. "He that hath seen Jesus, hath seen the Father." Now begin the following:

Moses—As starting points take Hebrew xi, 24 and 25 then following him from Nile to Nebo. When you spend a month with him and his God, your face like his will shine.

Paul—Next acquaint yourself with him. Put three "greats" to his name then begin. "Great Sinner" "Great Apostle" "Great Writer." Begin with the "Saul o. Tarsus" chapter Acts ix. Then follow him till he from Rome "climbs the marble stairs to the Palace of the King." One hour a day for four weeks on this name and 'twill take a ton weight to keep you from leaping for joy.

John—This character will take you from where he leaned his head on Jesus' breast to the glories of Revelation where the City of Gold is seen from Patmos hills. To study John you begin with the gospel by him, chapter xx, verse 31.

Keep in mind three things, love, believe and Jesus the Son of God.

It is safe to say that never pen wrote like his, never. That matchless chapter is beyond comparison. John xiv.

David—To study him you go from sheep pastures through battle fields to music halls and earthly thrones. David takes you from depths of sin to summits of glory where you behold in type the Lord.

Epaphroditus—The man who nearly killed himself working for Christ. Philippians, chapter ii.

Bartimeus—The man who got up a mighty Praise meeting in Jericho, and only a blind beggar. Luke xviii.

Daniel—The man of character, begin with a study of his converts, his friends, his purposes and his trials. Mark, chapter xi 32 and xii 3.

Elijah—The mighty prophet.

Mary—The one who annointed Christ.

Joshua—The soldier.

The women of the Bible.

The writers of the Bible.

The converts of the Bible.

The lost people of the Bible. Rich man Jezabel, &c.

The preachers of the Bible. Noah, Jonah, &c.

The prophets of the Bible. Isaiah, Malachi, &c.

The angels of the Bible.

The eight characters—Lost—Revelation xxi, 8.

The four characters who first saw Christ in Luke ii.

The converts of Paul in Acts.

The Apostles and blacksliders of the Bible.

MEMORANDUM.

How to Study the Bible by Topics.

Just study **SALVATION**. That's the first thing a man wants to know about. Who gives it? To whom is it given. How it is gotten. What it is when we get it. What it does for a sinner. A study of David's life will give it; also that of Peter. Begin with Isaiah xii, 3, and end with Jude 24. See what it saves from and what it saves to. Look at the things that represent it, like rock, tower, helmet, lamp, etc. Close by taking a heavy portion for your heavy heart.

Then look up all the Bible says about **PRAISE**. This will set the dumb man singing. Samuel and Psalms are food books for this. Follow this with the study of **THE BLOOD**. Begin with the Passover and end with Calvary. Get God's estimate of it. Then apply it to your sin-burdened heart. John xix, 34, and Eph. i, 7.

LITTLE THINGS.—Go through the Book and find all the little things that God speaks about, and how he has used them. As, for instance, the rod in Moses' hand, a cup of cold water, the napkin in Christ's grave, etc. Then take the **WEAK THINGS** and see what mighty works have been wrought by them. Begin with 1st Corinthians, i, 27—30, and look both back and forward.

THE DOCTRINES—Take the seven great doctrines of the Bible,

God
Man
Sin
Redemption
Justification
Regeneration
Sanctification

Give these all a full and complete research, and you will come out a regular Theologian and strong Christian.

The way to study the Bible by topics *is to study it so*. Take any one great theme and **STUDY IT**. I like the following: Love, joy, grace, light, prayer, obedience, faith, power, Holy Spirit, truth, wisdom, able, punishment, heaven, reward, mercy, humility, angels, and a hundred more.

Take a great topic like **ASSURANCE** and search what the Book teaches on that subject, find the "We Knows" of Romans and first John. See who in the Bible knew they had passed from death unto life. Get what is written on it from Genesis all the way down. Don't close the study till in prayer both the Bible and the spirit witness to the fact that you are "born again from above."

A good many long for **PEACE**; well, if they would go to the God of Peace and His written word they would soon have so much that in describing it they would say it was "boundless."

There will come a mighty blessing if you look up what was the message and who were the people God spoke to while in **PRISON** or captives. Take Joseph, Ezekiel, John, Paul and Silas, Daniel, Jeremiah and others.

MEMORANDUM.

Books of the Old and New Testament.

Go through your Bible and mark the beginning of each book with the Key word and name, or Seed thought.

GENESIS: *Beginnings*.—"Christ the Seed of the Women."
 EXODUS: *Redemption*.—"Christ the Passover Lamb."
 LEVITICUS: *Laws*.—"Christ the High Priest and Sacrifice."
 NUMBERS: *Journeyings*.—"Christ the uplifted Serpent and smitten Rock."
 DEUTERONOMY: *Teachings*.—"Safety Reached."
 JOSHUA: *Canaan*.—"Triumph."
 JUDGES: *Providences*.—"The Acts of the Old Testament."
 RUTH: *Love*.—"Ruth: the Church; Boaz: Christ."
 I SAMUEL.—"Saul and David."
 II SAMUEL.—"David."
 I and II KINGS.—"Solomon; Elijah. History Elisha."
 I and II CHRONICLES.—"Kings."—"History."
 EZRA. NEHEMIAH.—"Return and Rebuilding."
 ESTHER.—"Hidden Providence."
 JOB.—"Suffering."
 PSALMS.—"Experiences."
 PROVERBS.—"Wisdom."
 ECCLESIASTES.—"Vanity."
 SONG OF SOLOMON.—"The Bride."
 ISAIAH.—"The Messiah."
 JEREMIAH.—"Backsliders."
 LAMENTATIONS: *Tears*.—"Elegy."
 EZEKIEL: *Visions*.—"I am Jehovah" (71 times).
 DANIEL.—"Dreams."
 HOSEA.—"Salvation."
 JOEL.—"Holy Spirit Promised."
 AMOS.—"Thus saith the Lord" (40 times).
 OBADIAH.—"Triumph."
 JONAH.—"Disobedience."
 MICAH.—"Mercy."
 NAHUM.—"Nineveh."
 HABAKKUK.—"Trust in Adversity."
 ZEPHANIAH.—"Judgments and Mercies."
 HAGGAI.—"Temple Building."
 ZECHARIAH.—"Restoration."
 MALACHI.—"Forerunner."

MATTHEW: *For the Jews*.—"Prophecy Fulfilled."
 MARK: *Peter's Gospel*.—"Immediately."
 LUKE: *Parables*.—"Christ the Son of Man."
 JOHN: *Christ the Son of God*.—"Believe."
 ACTS: *Revivals*.—"Gospel of the Holy Ghost."
 ROMANS: *Doctrines*.—"Judgment; Justification."
 I CORINTHIANS: *Workers*.—"Love."
 II CORINTHIANS: *Our Sufficiency*.—" "
 GALATIANS.—"Sun-ship." (ch. 4: 7.)
 EPHESIANS: *Heavenly Walk*.—"In Christ."
 PHILIPPIANS.—"Confidence." (ch. 1: 6)
 COLOSSIANS: *Christ in you*.—"Body."
 I and II THESSALONIANS: *Christ Coming Again*.—"Comfort."
 I and II TIMOTHY: *Faithful Sayings*.—"Doctrine"
 TITUS.—"Works."
 PHILEMON.—"Brother."
 HEBREWS.—"Better Things."
 JAMES.—"Work."
 I and II PETER.—"Precious."
 I John We know.
 II and III JOHN.—"The Truth."
 JUDE.—"Ungodly." Apostatis.
 REVELATION.—"Overcomings."

Key-Word to the whole Bible, "Come."

MEMORANDUM.

How to Locate Scripture Texts.

The Bible is God's storehouse. It is a big one; has numberless rooms, all filled with bins that are heaped to the full with good seed. It is not all the same kind, but it is all good. Where to find what you want is the question. When a farmer wants to plant corn, he don't go to the bin of wheat, nor to the barley sack when he would sow rye. So with the promises, if you want to reap joy you get that kind of seed verses. If you want grace you go to the Scriptures that promises just that, like II Cor. ix, 8. I find it very helpful to lay my finger right on the verse that will cover the need. A five dollar bill will stand one in hand right well if he is hungry and near the restaurant, but though he has it yet can't lay his hand on it because it is lost on his person or in his room, of what value is it to him? Now, thousands of souls go hungry because these promises, which are exchangeable for bread, are lost. Lost here in the Book. How shall we find them? How locate them so when we are in need they can be used at a moment's notice? I tell you, friends, if you don't use the promises of God you will never know their value. You will never love the Bible. Gold as gold, is worth but little, it is only when it is exchanged for our necessities that we get to see how good it is. So with the word of God.

Some say they can't locate these promises; now that is not so, they can. Put them in as salesman and they will soon find where the goods are kept in the store. Just the way a clerk locates the wares of a shop, so locate Scripture passages. Here comes a customer. He wants "encouragement in Christian work." You take him over to the Psalm room, first bin, third shelf. "And he shall be like a tree planted by the rivers of waters that bringeth forth his fruit in his season, his leaf also shall not wither and whatsoever he doeth shall prosper." Now you send him away with plenty of goods like that and he will soon set up business for himself. Take a good wife and she knows just where everything is kept in the house. She don't go looking for linen in the refrigerator or searching for china in the clothes closet. Why bless your heart, she can find the sheets and pillow cases in the dark. Now in the same way a Christian ought to know where to find the promises. What is the use of looking in Jeremiah, the book of backslidings, for the promise, "Peace I leave with you, my peace I give unto you—let not your heart be troubled, neither let it be afraid." It is not there; John xiv, 27 has that. Often I see Christians searching in the Old Testament for Hebrews, or looking toward the end of the Bible for Leviticus. Might as well look for New York on the Pacific coast.

Take a physician or druggist, he wants certain drugs or medicine for some one that is very ill, does he look from bottle to bottle wondering if it is in this or that? No. He knows what he wants and where to find it. Now these sin sick souls come to us and we want to rightly divide the word of truth unto them. Some Scripture would be rank poison for them—other promises will be like balm. Christ was the great physician, and we are the lesser ones. Let us know where to find the medicine that will be of service in a critical hour.

Many divinity students know almost nothing about the promises and where to find them. If some poor soul came to them for scripture help, they could much easier deal out a hard theological pill than a well put prescription right from the written word.

Friends: Let us get acquainted with our English Bible. Let us know it through and through. We can do it if we are a mind to. The trouble is not that we can't, but that we are too indolent or lazy to do the work necessary.

Have one Bible that you use and mark, that will help a great deal. I feel lost in work without this Bible I've used for ten years; why some promises I could find in the dark almost. I know just where they lay. Take Joshua 1-5, 8 and 9, and they are as clear to me at midnight as midday. Others I mark in blue or red and that makes them stand out on the page, so I know where to find them. Another way

is to locate the verses that are alike, as in Isaiah. The eleventh verses, that is the eleventh verses of certain chapters, begin with chapter 21, then go to the 40th and 41st, by the time you get to the 42nd you too will shout. Then read the 43d with the 51st, 55th and 58th, and the chances are you will rejoice like a Methodist. Take the three three-sixteens of the Bible, it is easy to remember that, Malachi iii, 16, John iii, 16, Ephesians iii, 16, and you have what every Christian ought to do, first to speak often, second what to speak about, and third, strength to speak. The great trouble will be in wanting to do too much at once. Build Rome in a day, it can't be done. It is one at a time, you can't win in this race with a spurt, slow and sure is the only way of winning. Get in your mind the great chapters of the Bible, that will help you. Take that last chapter I just named, which is the bottomless chapter of the Bible, once get the twentieth verse in your mind and it will never leave you. The Holy Spirit has brought that to me I suppose a thousand times in prayer and work. Dig out the promises in the eighth of Romans, who that has proved and marked them, can ever forget verses 18, 28, 31 and 32. You might as well try to blot out Jupiter from the sky as to erase Psalm 32-8 from my memory. Glorious things of that promise I could tell. When I want money, I go to the money promises of the Book, and never yet have I been disappointed. Oh! you that must raise funds for God's work, why don't you pray more and prove the promises? You would have less both of worry and work. You will find that Christ knew where to find the Scripture he wanted. That is proven in Luke iv, 17. So did Peter on the day of Pentecost. In fact everyone that God has used to any great degree, knew His Word. Knew it well. Oh may the spirit of wisdom be given us as promised in James i, 5 till hundreds; yes, even thousands of the mighty promises of our God shall be known by us both in location, in mind, and better than all in "fulfillment."

MEMORANDUM.

How to Mark Your Bible.

"Have one to mark, one of your own, one with good print, marginal references, well bound in silk, printed on rice paper that will stand ink. One with a text book bound in the back is the best.

"Might as well use other people's hats or shoes as to use other people's Bibles. I'd sell my clothes any day to buy a good one if I had none.

Mark the first page with your name and your life text and then add your year text as the years come and go.

"Make a memoranda of your conversion and the dates of great spiritual blessings. If some earnest prayer gets a mighty answer, make a note of it with a reference to the promise which brought the blessing.

"Make the promises stand out by underlining them with ink. When you find a promise for gold mark that. There are hundreds of Bible verses that centre around Haggai ii, 8. I always go to them when in need of money, then work and it always comes. Take a promise like Matt. vii, 7 and you should mark it so you could find it almost in the dark. Take the prayer verses, mark them in red. Know just where they are to be found.

"Every great event of your life ought to be marked in your Bible. That's the place to put it; for God by his promises and providences is working out your eternal welfare, all for good if you will let Him.

"Mark the books and chapters, for instance at the beginning of Exodus write 'Book of Redemption;' over Jeremiah write 'The Backsliders' Book;' over James write 'Work;' over the eleventh chapter of Hebrews write 'Faith Chapter;' and Proverbs xxxi; 'Wife's Chapter,' and so on till each chapter and book is well marked. When a preacher takes a text and gives you some good thoughts mark by its side date of sermon and preacher with the seed thoughts, when you turn to that it will all come back as fresh as when delivered. Don't mark your Bible up with poor sermons.

"Take the promises for Grace and mark them. Why, 2nd Corinthians, ix, 8, is as powerful as an army. One promise like that is better to trust in than forty centurian bands.

"You want the passages marked that will help you in dealing with inquiries of every kind. Then, too, you want the texts that will help you to help weak and discouraged Christians."

"When souls come into the light put their names in your book, then when you see them pray for them.

"Now and then a stanza of some hymn will be so blessed to you that you will want to copy it on the blank pages.

"Have some blank pages put in rubber; when full you can take it out. Also have a place where you can make a note of good illustrations. Lastly have your own plan; but have one. If you don't make a note of the good things they will go from you. Put your own name alongside of the best promises; mine is written many times all through my Bible; this makes them more personal to me, and thus the Bible becomes a very precious book. I'd not take a thousand dollars cash for my own Bible. It's priceless."

Don't overdo it. Some Bibles are so marked up that God's word is second and human thought, notes and words first. This is not right.

MEMORANDUM.

A Sample Bible Study,

THE STRENGTHENING PSALM, PSALM XX.

Object of the Lesson:

To show how to glean from God's word and the application of what is gathered to one's personal life and work.

First, read the Psalm through, then compare it verse by verse with the revised version.

Note on the margin of your Bible the important changes, such as verse 1: "Answer," verse 5, "Triumph."

Four persons to keep in mind: the Lord, David, the writer, Jacob and his troubles, and yourself.

Now begin with the nine mighty promises:

1—*Hear thee*; verse 1.

What a thing to have audience with God.

2—*Defend thee*; verse 1.

God secured as our defender against world and Satan.

3—*Send thee help*; verse 2.

The powers of heaven to our rescue.

4—*Strengthen thee*; verse 2.

Out of weakness were made strong.

5—*Remember thy gifts*; verse 3.

Giving is but lending unto God. "Interest."

6—*Accept thy sacrifices*; verse 3.

Better than that of the Jew. Rom. xii, 1

7—*Fulfill thy plans*; verse 4.

Joshua i-8 and Psalms i-3. Fulfilled.

8—*Grant your heart desires*; verse 4.

Unnamed requests granted. Ps. 37-4.

9—*Answer your prayers*; verse 6.

Immediately or in the future.

After a full consideration of the above, take up "The defense of Jacob," and then remember our God is no respecter of persons, and is the same yesterday, to-day and forever.

Study Jacob before and after conversion, his whole character.

Then see how God helped this big sinner—the same for us. One half of the book of Genesis is but a story of Jacob's life.

Verse 2 is mighty to push one to prayer meeting and the services of the Lord's house. See Ps. 92.

Put verse 7 alongside of Deut. xx, verses 1 to 4, and make the applications to your battles of life for bread or faith.

Three times the word "name" is used. Take the names of Christ and by faith pressure get the sweetness out of them.

Examples:

Prince of Peace.

Lily of Valleys.

Rock of Ages.

My High Tower.

My Shield, &c.

The contrasts in verse 8—note them.

On this text, "We will set up our banners," we could study a whole week.

Set banners:

My friends for Christ.

My family for Christ.

My business for Christ.

My class for Christ.

My church for Christ.

My town for Christ.

My country for Christ.

The world for Christ.

Look at the "assurance" in verse 6, and close with the sweet prayer in verse 9.

MEMORANDUM.

BIBLE KNOWLEDGE.

Every Christian, and especially every Christian worker, should know certain main features of the Bible. All the following may be learned by the ordinary mind, by giving one hour's study for a single month.

1. The thirty-nine books of the Old Testament.
2. The twenty-seven books of the New Testament.
3. The main features in the life of Christ.
 - a*—Mary and the Holy Ghost.
 - b*—Birth at Bethlehem.
 - c*—Before the Doctors at the age of twelve.
 - d*—Baptism by John at Jordan.
 - e*—His temptation in the wilderness.
 - f*—His first miracle at Cana.
 - g*—His talk with Nicodemus and the women of Samaria.
 - h*—His rejection at Nazareth, his home.
 - i*—The calling of Peter, James, John and the others.
 - j*—Sermon on the mount.
 - k*—The twelve sent out and their return.
 - l*—The transfiguration.
 - m*—The seventy sent out.
 - n*—Mary, Martha and Lazarus.
 - o*—His public entry into Jerusalem.
 - p*—His teaching, in Matt. xxiv and xxv.
 - q*—The Passover meal.
 - r*—His last prayer and teaching with His disciples, John xiv, xv, xvi, and xvii.
 - s*—Garden of Gethsemane.
 - t*—Judas and the betrayer.
 - u*—Christ before Pilate and Herod.
 - v*—The crucifixion.
 - w*—The seven sayings on the Cross.
 - x*—The resurrection.
 - y*—His life after the resurrection.
 - z*—His ascension.

To the above there should be added a knowledge of some of the miracles and parables. The following will be helpful :

4. Miracles.

Water turned into wine.
 Healing of Nobleman's son.
 Centurian's servant healed.
 Draught of fishes.
 Casting out of devils.
 Peter's wife's mother raised up.
 Lepers that were healed.
 The dead he raised.
 Walking on the sea.
 Tempest stilled.
 Feeding five thousand.
 Women healed of infirmity.
 Malchus healed.

5. Parables.

New wine and old bottles.
 Sower.
 Pearl of great price.
 Net cast into the sea.

Laborers hired.
 The two sons.
 Marriage feast.
 Ten Virgins.
 Talents.
 Tree and its fruit.
 Good Samaritan.
 Importunate friends.
 Rich fool.
 Men bidden to a feast.
 Lost sheep.
 Prodigal son.
 Rich man and Lazarus.
 Good shepherd.
 Vine and branches.

6. His teachings concerning the kingdom of heaven.

7 Old Testament history.

- a*—The creation.
- b*—The fall with the promise of a Savior.
- c*—Cain, Abel, Enoch and Methuselah.
- d*—Noah and the deluge.
- e*—Abraham and the main points in his life.
- f*—Lot and Sodom.
- g*—Jacob and his sons.
- h*—Joseph in Egypt.
- i*—Moses' birth and education.
- j*—The Israelites delivered from Egyptian bondage.
- k*—Sinai and the law.
- l*—The forty years, wandering and its cause.
- m*—Canaan reached with Joshua and Caleb.
- n*—The capture of Canaan.
- o*—Saul and Samuel.
- p*—David, his life and psalm writing.
- q*—Solomon and the Temple.
- r*—The King of Judah.
- s*—The King of Israel.
- t*—The destruction of Jerusalem and captivity.
- u*—The return of captives—Nehemiah.
- v*—The book of Daniel.
- w*—The prophecy of Isaiah.
- x*—The other major prophet.
- y*—The minor prophets.
- z*—From Malachi to Christ.

These main mountain peaks will give the student a fair outline of God's Book. Then can follow the filling in of less important items till the whole make-up of scriptures is in the mind and heart.

Chapters of Pure Gold.

It's a grand thing to really love to read and search the dear old Bible. I want to help you to this experience. It is such a big book, we can only take it in bits, and that's the way to feed anyway. Now, if you are hungry at heart, just read the Bread Chapter; or if your feet are slipping, read the Rock Chapter; or do you find yourself getting a little cross, read the Charity Chapter. Have you had lots of defeats with Satan, read the Victory Chapter. Have you no faith, then read Hebrew xi.

To tell a young convert or some inquiring soul "to read the Bible" is like sending a patient into a drug store with the injunction to help himself. That won't do. Well put prescriptions are needed. You will find some here, and others may be had by just a little study. They may do you good. C. H. Y.

After reading one of these chapters in your own Bible, write the name at the head of the chapter.

Abraham's Chapter.....	Gen. 15
Addition Chapter.....	II Peter 1
Ark Chapter.....	I Chron. 15
Asa's Chapter.....	II Chron. 15
Ascension Chapter.....	Acts 1
Aggripa's Chapter.....	Acts 26
Abiding Chapter.....	John 15
Atonement Chapter.....	Heb. 9
Admonition Chapter.....	Heb. 13
Anointing Chapter.....	Exodus 30
Beginning Chapters.....	Gen. 1. Jno 1
Blessing Chapter.....	Deut. 28
Beautiful Chapter.....	Matt. 5
Bishops' and Deacons' Chapter.....	I Peter 3
Bottomless Chapter.....	Eph. 3
Business Men's Chapter.....	Prov. 8
Bread Chapter.....	John 6
Baptism Chapter.....	Matt. 3
Backslider's Chapter.....	Jer. 3
Courage Chapter.....	Josh. 1
Corinthian Chapter.....	Acts 18
Circumcision Chapter.....	Acts 17
Cornelius' Chapter.....	Acts 10
Character chapter.....	Joh 29
Chastening Chapter.....	Heb. 12
Charity Chapter.....	I Cor. 13
Christian's Chapter.....	I Peter 2
Christian's Psalm.....	Psa. 15
Creation Chapter.....	Gen. 1
Commandment Chapter.....	Exodus 20
Convert's Chapter.....	Isa. 12
Consecration Chapter.....	Rom. 12
Come Chapter.....	Isa. 55
Chapter of Contrasts.....	Luke 17
Conquerer's Chapter.....	Luke 4
Crucifixion Chapters.....	Mk. 15. Jno. 19
Deacon's Chapter.....	Acts 6
Deliverance Psalm.....	Psa. 18
Duty Chapter.....	Exek. 33
Ephesian Chapter.....	Acts 19
Felix's Chapter.....	Acts 24
Festus Chapter.....	Acts 25
Faith Chapter.....	Heb. 11
Feast Chapter.....	Deut. 16
Fast Chapter.....	Isa. 58
Fisherman's Chapter.....	Luke 5
Fool's Chapter.....	Prov. 26
Fear not Chapter.....	Isa. 41
Fiery Furnace Chapter.....	Dan. 3
Great Psalm.....	Psa. 119
Gift Chapter.....	I Cor. 12
Golden Psalm.....	Psa. 16
Heaven Chapter.....	Rev. 21
Helpers' Chapter.....	Rom. 15
Holy Spirit Chapter.....	Jno. 16
Humility Chapter.....	Luke 18
Hypocrite Chapter.....	Matt. 23
Harlot's Chapter.....	Prov. 7
Household Chapter.....	Col. 3
Herod's Chapter.....	Acts 12
Intemperance Chapter.....	Prov. 23
I Will Chapter.....	Hosea 2
Judgment Chapter.....	Romans 14
John the Baptist Chapter.....	Luke 3
John and Peter's Chapter.....	Acts 4
Joyful Psalm.....	Psa. 98
Knowledge Chapter.....	Luke 11

Law Chapter.....	Romans 7
Living Water Chapter.....	John 4
Love Chapter.....	I Jno. 3
Lost and Found Chapter.....	Luke 15
Lame Man's Chapter.....	Acts 3
Life Chapter.....	Luke 7
Lion's Den Chapter.....	Dan. 6
Lazarus Chapter.....	Jno. 11
Lord's Supper Chapter.....	Jno. 13
Macedonian Chapter.....	Acts 16
Mother's Chapter.....	Judges 13
Mercy Psalm.....	Psa. 136
Messianic Psalm.....	Psa. 110
Minister's Chapter.....	Ezek. 34
Marriage Chapter.....	Eph. 5
Moralist's Psalm.....	Psa. 14
Moses Chapter.....	Exodus 15
Marvelous Chapter.....	Luke 9
Millenium Chapter.....	Rev. 20
Nativity Chapter.....	Luke 2
New Birth Chapter.....	Jno. 3
Overcome and New Name Chapters.....	Rev. 2 and 3
Offering Chapter.....	Num. 15
Purification Chapter.....	Num. 19
Passover Chapter.....	Exodus 12
Paul's Chapter.....	Acts 21
Prison Chapter.....	Acts 23
Peace and Promise Chapter.....	John 14
Prodigal's Psalm.....	Psa. 51
Pentecost Chapter.....	Acts 2
Preacher's Chapter.....	Isa. 61
Prayer Chapter.....	John 17
Poor Man's Chapter.....	Luke 14
Professor's Chapter.....	Luke 12
Philip's Chapter.....	Acts 8
Question Chapter.....	Luke 20
Revival Chapter.....	Joel 2
Restoration Chapter.....	Micah 4
Resurrection Chapter.....	I Cor. 15
Refuge Psalm.....	Psa. 46
Release Chapter.....	Deut. 15
Rest Chapter.....	Heb. 4
Rock Chapter.....	Deut. 32
Redemption Chapter.....	Luke 23
Rich Man's Chapter.....	Luke 16
Repentance Chapter.....	Luke 13
Safety Psalm.....	Psa. 91
Saviour's Chapter.....	Matt. 15
Saloon Keeper's Psalm.....	Psa. 10
Substitution Chapter.....	Lev. 16
Sampson's Chapter.....	Judges 15
Song Chapter.....	Luke 1
Sufferer's Chapter.....	Isa. 53
Shepherd's Chapter.....	John 10
Sower's Chapter.....	Luke 8
Service Chapter.....	Luke 10
Sad Chapter.....	Luke 22
Saul of Tarsus Chapter.....	Acts 9
Soul Saving Psalm.....	Psa. 126
Stephen's Chapter.....	Acts 7
Soldier's Chapter.....	Eph. 6
Sinners Chapter.....	Luke 19
Strengthening Psalm.....	Psa. 20
Scorner's Chapter.....	Prov. 1
Separation Chapter.....	II Cor. 6
Seeking Chapter.....	Amos 5
Shipwreck Chapter.....	Acts 27
To-Day Chapter.....	Heb. 3
Tithing Chapter.....	Mal. 3
Traveler's Psalm.....	Psa. 121
Teacher's Chapter.....	Luke 6
Tonic Psalm.....	Psa. 27
Victorious Chapter.....	Luke 24
Vow Chapter.....	Num. 30
Victory Chapter.....	Romans 8
Wisdom Chapter.....	Prov. 3
Wiseman's Chapter.....	Prov. 15
Watcher's Chapter.....	Luke 21
Work Chapter.....	James 2
Wife's Chapter.....	Prov. 31
Who-to-ever Chapter.....	Rev. 22

These names are not arbitrary. If you find another better call it that, and so with your general Bible reading. Learn to put the text of the whole Chapter in a word or a sentence.

The Workers' Book of the Bible,

FIRST CORINTHIANS.

All books of the Bible—sixty-six in number—are for the worker, but 1st Corinthians especially so.

1. It was written by a worker—Paul.
2. It was written not only for the church at Corinth, but "*unto all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.*"

3. It was written that the worker might work.

After reading the sixteen chapters in full, get the sweetness of it.

THREE GREAT CHAPTERS.

- I. Charity Chapter—xiii.
The gift of love.
The law of love.
- II. Gift Chapter—xii.
Different gifts.
Various works.
- III. Resurrection Chapter—xv.
Hope in the grave.
Bodies in the resurrection.

After these three, consider:

1. The worker's determination, ii, 2.
2. Chosen for service, i, 27 to 29.
3. The gift of knowledge and utterance, i, 5.
4. The law of expediency, vi, 12.
5. The law of liberty, viii, 8 to 13.
6. The worker's declaration—always, xv, 1.
7. The law of service, xvi, 14.
8. The law of compensation, ix, 7 to 11.
9. The promise of triumph, x, 13.
10. The assurance of reward, xv, 58 and iii, 8.
11. The law of grace in service, xv, 10.
(See also II Cor., ix, 8, with this.)
12. The law of accountability, iv, 1 and 2.

Wisdom for the worker.

Chapter iv, 9 to 13 "old time workers."

" iii, 13 "Gold or dross."

Begins and ends with Christ—so we.

Chapter xiii, 8 "Love never fails."

" iii, 6 "All increase from God."

" iii, 9 "Co-laborers with God,"

" iii, 16 and 17 "Our bodies."

" xvi, 1 "Now the collection."

Read with this theme the "Corinthian Chapter," Acts xviii.

MEMORANDUM.

CONVERTS

Should read the following chapters, and search deeply for the truth:

Isaiah xii.....	The Converts' Chapter
John xv.....	The Abiding Chapter
I Peter ii.....	The Christian Chapter
Proverbs iii.....	The Wisdom Chapter
Ephesians iii.....	The Bottomless Chapter
Psalms xviii.....	The Deliverance Psalm
Psalms xxxii.....	The Instruction Psalm
Psalms xci.....	The Safety Psalm
Job xxix.....	The Character Chapter
Hebrews xi.....	The Faith Chapter
James ii.....	The Work Chapter
Ephesians vi.....	The Soldier's Chapter

Also other scriptures of the same character which is "milk for babes" as Matt. v, vi and vii, Exodus xx, Isaiah xli and the books of Phillipians, John, Nehemiah and Colossians. After these can come the rest of the Bible as strong good for me.

SOME BIBLE STUDIES IN "SEVEN."

The Seven Great Doctrines: Sin, Repentance, Faith, Redemption, Justification, Regeneration and Sanctification.

The Seven Great Revelations: God, Life, Immortality, Resurrection, Judgment, Heaven and Hell.

The Seven Great Bible Events: Creation, Fall, Sinai, Bethlehem, Calvary, Ascension and Pentecost.

The Seven Great Books of the Bible: Deuteronomy, Psalms, Isaiah, John, Acts, Romans and Revelations.

The Seven Great Men of the Old Testament: Abraham, Jacob, Moses, Joshua, David, Elijah and Daniel.

The Seven Great Chapters in the Old Testament: Genesis i, Exodus xx, Deut. xxviii, Psalms xci, Proverbs iii, Isaiah liii and Joel ii.

The Seven Great Chapters in the New Testament: Matt. v, Luke xxiv, John xiv, Romans viii, II Cor. xiii, Ephesians iii and Revelations xxi.

The Seven Great Psalms: xxiii, xxxii, xxxvii, xci, ciii, and cxix.

The Seven Great Women of the Bible: Miriam, Ruth, Esther, Dorcas, Mary, Lydia and Mary Magdalene.

BACKSLIDERS OR PRODIGALS

Should read with much prayer and confession of sin:

Jeremiah iii.....	The Backsliders' Chapter
Psalms li.....	The Prodigal Psalms
Luke xv.....	Lost and Found Chapter
John x.....	The Shepherd Chapter
Hebrew iii.....	The To-day Chapter
Luke xiii.....	Repentance Chapter
Luke xxii.....	The Sad Chapter
Romans xii.....	The Consecration Chapter
Deut. xxviii.....	The Blessing Chapter

SINNERS SEEKING CHRIST

Should read with faith, contrition and prayer:

Psalm cxxxvi.....	The Mercy Psalm
John iii.....	The New Birth Chapter
John xiv.....	Peace and Promise Chapter
Isaiah lv.....	The Come Chapter
Isaiah liii.....	The Sufferer's Chapter
Amos v.....	The Seeking Chapter
John vi.....	The Bread Chapter
Hebrew ix.....	The Atonement Chapter

And other like scriptures intended to lead the sinner away from himself and his sins to Christ the Saviour.

Your God.

How to Know Him,

How to Love Him,

How to Serve Him.

A lesson on Power.

Three Lesson Texts:

1. "Without me ye can do nothing"—Christ.
2. "He shall baptize you with fire"—Baptist.
3. "They were all filled with the Holy Ghost"—Luke.

Study Luke xxiv, 49 and Acts i, 8.

Wanted;

Preachers with tongues of fire.
Laymen with unction and Holy Ghost.
Laywomen with power from on high.

The one great work of Christians in the world is to be living and faithful witnesses unto Christ.

This witness is to be one of power not weakness.

It is

- a. The witness of personal salvation.
- b. The witness of personal character.
- c. A witness amidst social and business life.
- d. A witness by word of mouth and good deeds to the people.

Consider Peter, who denied his Lord, when filled with power, was bold to confess him before the whole world.

This power is the presence of the Holy Ghost.

Manifestations of Power.

1. In prayer—"when they had prayed the place was shaken where they were assembled together."—Acts iv, 31.
2. In speech—"The words I speak unto you they are spirit and they are life."—John vi, 63.
3. In service—Producing first the fruit of the Spirit as in Gal. v. 22 and 23, and second in the work to be accomplished.

Bezaleel—To work in gold, brass, etc.

Sampson—To slay his enemies.

Othniel—To deliver and judge Israel.

Gideon—To fight for God.

David—To be king.

Disciples—To establish the kingdom of heaven.

For the Workers' Consideration.

The need of supernatural power is seen when we consider:

1. The power of Satan.
2. The hardness of human hearts.
3. Abounding adverse circumstances.
4. The weakness of the worker.

Paul's great question in Acts xix, 2.

Other questions for study from the Bible and experience.

1. To whom is this power promised?
2. What are the conditions of getting it?
3. Who may receive it and when?
4. What is the relation of the Bible to it?
5. Are we to wait idle till power is given?
6. Is it for women as well as men?
7. Will a person know when it is given?

MEMORANDUM.

Essential and Non-Essential Knowledge for the Christian Worker.

LESSON TEXT, HOSEA IV, 6.

The object of this lesson

Is to give a few hints to the worker in this day of multiplied books, plans, schemes, etc., that he may be wise in his selection of knowledge and facts, not glean tares when his bins are only for wheat. Soldiers on the march must not be over-burdened. There are some things the Christian worker must know, but many things he need not know.

Cherries or chips in your basket—which?
One head can't know all.

1. The possibility of too much knowledge.
2. The possibility of too much ignorance.

Educated above your work.
Not educated up to your work.

Three things the worker must know.

I.—God.

Know by His revelation.
Know by His Providential dealings.
Know by his presence in the heart.

II.—The Scriptures.

Search for heart needs first.
Search for daily needs next.
Search for future needs afterward.

III.—Human Nature.

The strong and weak points.
Success or failure depend on the above.

Essential Knowledge.

1. False and true doctrine.
2. The condition of your field.
3. The truth that will reach it.
4. How to apply it successfully.

Seed Thoughts.

Things a preacher must know.
Things an evangelist must know.
Things a doctor must know.
Things a carpenter must know.
What a sinner must know to be saved
What a singer must know to sing.
Missionaries, teachers, etc.

Now study and apply these principles to Christian work and workers.

All Christians must have the knowledge of OBEDIENCE. Isa. i, 19; with John xv, and Deut. xxviii.

It's not necessary to know all about infidelity, vice, etc. Man is a sinner and needs a Saviour.

One who don't know how to make bread can eat and satisfy hunger.

One don't need to know all about either heaven or hell to go there.

Study the fate of Ignorance in Pilgrim's Progress.

MEMORANDUM.

The Office and Work of the Holy Spirit.

The one Triune God—He the Third Person. Speak, think and teach of Him as a person and not "it" or an "influence."

Jesus and the Holy Spirit—Christ now in heaven as advocate. The Spirit here.

He convinces the world of sin, righteousness and judgment. This we cannot do. It is His work.

He is the author of the new birth, only by which we can enter the kingdom of heaven.

He is the comforter—"Another" like Jesus, knowing us and our surroundings, both past, present and future. He can comfort us as no one else can.

He gives wisdom. 1 Cor. xii, 8. This needed for Christian work. "We need more brains." Many have knowledge but are not wise. Wisdom priceless. Note what the Bible says about wisdom.

He sheds abroad the love of God in our hearts. This the only kind of love that will "love your enemies" and begets a desire for the salvation of the lost.

He guides into all truth. John xvi, 13. Truth is God's instrument for salvation. He wrote the Scriptures, hence can best open them to us. What Jesus did for the two disciples walking to Emmaus and to the twelve just before His ascension, the Spirit will do for us at least in part.

He helps mightily in prayer. Rom. viii, 26. Unc- tion and power in public or private prayer comes by the Holy Ghost.

He makes us to "abound in hope." Rom. xv, 13. Not a little hope but boundless hope. Hope in our work. Hope in death.

He gives great strength to the inner man. Eph. iii, 16. This the foundation of courage and perseverance.

He gives Liberty. II Cor. iii, 17. Tongues unloosed and lips unsealed. Thoughts flow freely and with power.

He gives Assurance of Salvation. Romans viii, 16. This needed for joyful service.

He gives power to witness for Christ. Acts i, 8. Not only at home but over the whole world.

He reveals Christ in His fullness, administers redemption, sanctifies the heart and dwells in our bodies.

NOTES TO BE REMEMBERED.

We should pray more for the Holy Ghost.

He is given to us by God.

We should be filled with the Spirit.

We should honor the Holy Ghost.

Don't work till we get His power.

THE GREAT QUESTION.

"Have ye received the Holy Ghost since ye be- lieved?"

MEMORANDUM.

A Lesson on Prayer.

THE GREAT PRAYER CHAPTER, JOHN XVII.

Seven Great Facts about Prayer for Continued Study.

1. What the Bible says about.
2. Who may pray.
3. What to pray for.
4. Conditions to prayer.
5. The power of prayer.
6. Public and private prayer.
7. Answered and unanswered prayer.

Golden Gleanings.

Have you a closet of prayer?
 Put as much faith as words in your petition.
 Some prayers if answered would make us indolent.
 Don't ask God for things you don't want or expect.
 Don't wait idle after you have prayed.
 Make a close study of "Prevailing" prayer.
 Effectual prayer is always heart deep.
 Ejaculatory prayer is the quickest help.
 Let God always answer in His own way.
 Ask and expect great things from God.
 Pray whether you feel like it or not.
 Often write out on paper what you want.
 Don't neglect to thank God for what you get.
 There is no limit after God has written "whatsoever" except His will.
 Pray about little things as well as great concerns.
 Never limit God's power of giving.
 The Lord's willingness and omnipotence go together.
 The Sinner's first prayer should be for Salvation.
 Heard petitions are always received or rejected.
 Praying machines—a good many people are.
 There ought to be more praise than prayer.
 God loves pointed prayers.
 Public prayer ought always to be faithful.
 Secret prayer is often power.
 There is no strength without prayer.
 It is possible for the sinner to pray too late.

Bible Gatherings.

No way to God except by Christ. John xiv, 6, 13.
 The spirit to help us pray. Rom. viii, 26.
 Christ our advocate in heaven. Hebrews vii, 25.
 Great boldness invited. Hebrews iv, 16.
 Importunate prayer taught. Luke xi.
 With prayer there must be repentance, confession, self-abasement, obedience and thanksgiving. See I Kings viii, 33; Daniel ix, 14; Gen. xviii, 28.
 Hypocrite's prayer condemned. Psal. cix, 2-7.

Bible Examples for Study.

Abraham. Genesis xviii.
 Daniel. Daniel ix, 3.
 Jacob. Genesis xxxii.
 Hezekiah. II Kings xxx; Isaiah xxxvii.
 Cornelius. Acts x, 30.
 Prayers of Christ. Matthew xiv, 23; Mark vi, 46; Luke vi, 12, and ix, 28; Matthew xxvi, 36; Mark xiv, 82; Luke xxii, 45; Mark i, 35; John xii, 27; Heb. v, 7; Luke v, 16, and xxii, 31; John xiv, 16, and xvii.

MEMORANDUM.

A Lesson in Faith.

FAITH CHAPTER, HEBREWS XI.

Faith, Trust and Believe are all Blood Relations.

I.—The Definitions of Faith.

- a. Bible statement—Hebrews xi, 1.
- b. "A wee bit of persistent no doubt."
- c. "Taking God at His word and asking no questions."

Faith of an unbeliever—in the world and self.

Faith of a Christian—in Jehovah.

What "Saving faith" is and is not.

II.—The Power of Faith.

John xiv, 12—Greater works than Christ.

Mark ix, 23—All things possible.

John vii, 38—Rivers of living water.

Psalms cxxiv, 1; I Peter ii, 2-6—Not confounded but kept.

III.—The Object of Faith.

1. The Triune God.
2. The divine promises.
Not ourselves—I Cor. i, 9.
Not our surroundings—Isa. xxxi, 1.
Not men, even friends—Psalm cxliv, 3.

IV.—Examples of Faith.

Joshua and Caleb.

Their visit to Canaan.

Their report.

The fall of Jericho.

Numbers xiii, and Joshua vi.

V.—Big and little Faith Christians.

The power of the first.

The weakness of the last.

VI.—How faith is secured.

Romans x, 17—By word and hearing.

Life of Mueller, of England.

Experience and watchings.

The gift of Faith—I Cor. xii, 9.

The growth of Faith.

VII.—Application of Faith.

1. For forgiveness of sin—Rom. v, 1.
2. For assurance of salvation—John xx, 31.
3. For power for service—Acts i, 8.
4. For guidance of God—Psalms xxxii, 8.
5. For sufficient grace in work—I Cor. ix, 9.
6. For all temporal needs—Matthew vi, and Psalms xxxiv.
7. For all spiritual supplies—Phil. iv, 19.

Remarks:

Be Faith-*full* Christians, not Faith-*half full*.

The "just" shall live by it—daily food.

MEMORANDUM.

MEN.

How to Know Them,
How to Love Them,
How to Win Them.

The Worker and Himself.

The object of this lesson is to give the worker a clear view of what he must possess and be, to successfully work for Christ.

TEXT OF LESSON.

"Examine yourselves, whether ye be in the faith; prove your own selves." II. Cor., xiii, 5. *You must:*

Have salvation and know it.

Look away from your weakness to God's strength.

Choose lines of work fitted for you.

Recognize the constant inward warfare.

Constantly labor with yourself.

Have an aim and make it by the grace of God.

Have plans and work them.

Be yourself—Sanctified individuality is a mighty power.

Be like men only as they are like Christ.

Blaze and burn with zeal for souls.

Take all discouragements to God in prayer.

Feed yourself before giving to others.

Study the Bible first for your own heart.

Don't be a preacher when you ought to be a ploughman.

God will guide you if you will let Him.

Many die from overwork in business, but mighty few from overwork in religion.

Be sure and have a fresh personal experience.

Keep your hands clean and heart pure.

Think much on John xv, 7, and Jeremiah xxxii, 17.

Dress neatly and be clean in every way.

Don't use tobacco, liquors or over eat.

Get plenty of sleep but don't forget Proverbs xxiv,

33-34.

Think on your feet and cultivate memory.

Learn by others' mistakes rather than your own.

Keep humble or God won't use you.

Read good books and keep good company.

Don't be so modest as to miss your opportunity.

Know yourself and men about you.

Count the cost before you go into battle.

Let your purposes be founded on the Rock.

Don't be idle but take rest and sleep.

Live ever ready for Christ's coming.

Make a covenant with your eyes and ears.

Die rather than sin.

Be as much like Christ as grace and God can make you.

MEMORANDUM.

Incentives to Soul Saving Work.

- First.*—The command of our Lord,
Second.—The reward for the service.
Third.—The good that comes to those saved.
Fourth.—The greater praise that comes to God.
Fifth.—The blessing that comes to society.
Sixth.—The joy in three worlds.
Seventh.—The defeat of Satan.

THE COMMAND.

This is explicit and direct. Mark xvi, 15; John xv, 16; 2 Cor. v, 12 to 20; Ezekiel xxxiii, 8.

Have we been saved if we deny the cup of Salvation to others?

Can we be saved if we fail in this command? See that awful warning in Ezekiel xxxiii, 12.

To neglect to give the patient the medicine and he die thereby, are we not responsible for his death?

Consider the result of a Levite who should refuse to tell the serpent-bitten Israelites that Moses had lifted the brazen serpent as a remedy and he that would look should live. Read John iii, 14, 15.

Christ said: "If ye love me keep my commandments."

"If I be lifted up I will draw all men unto me." It's ours to lift Him up that the whole world may see Him. * See John xvii, 20, 21.

THE REWARD.

James v, 20. Here is the promise of a double reward. Daniel xii, 3, gives the eternal reward. John xii, 26, has a depth of a meaning in it which only heaven can reveal.

Think of meeting those you have led to Christ, in heaven. Consider Hebrews xii, 2—"who for the joy"—ours the same.

There is a reward here, as well as hereafter.

1. There is no joy like that of soul saving.
2. We grow mightily in grace thereby.
3. We make friendships that are eternal.
4. It brings gladness next to our own conversion.
5. We gain the love and esteem of the Church.
6. It helps to answer prayer.
7. It sets all heaven singing for joy—Luke xv.

THE GOOD THAT COMES.

A soul saved from hell.

A wicked life changed to one of righteousness.

The fires of a burning conscience put out and peace like a river put in.

A soul set free from the service of Satan.

Good influences let loose, had influences changed.

A soul reconciled to God. "Harmony once more."

Hope restored, manhood regained, life found.

Condemnation gone; victory over death.

Companionship of Jesus.

The indwelling God and power of the Holy Ghost.

Love the controlling motive, and not self or selfishness.

THE GREATER PRAISE OF GOD.

A soul saved will sing forever.

"He will never hear the last of saving a sinner like me."

Everlasting praise for everlasting salvation.

One can set a multitude on fire.—JOHN B. GOUGH.

God's love for the individual, reveals man's power to praise.

Said one sinner: "Every world shall hear of my conversion, and

"There is not an angel or an archangel whose hand I will not shake, and say, 'Glory to God, and sing Hallelujah.'"

SOCIETY AND ITS BLESSING.

Hatred, malice, and strife lessened, and love, joy and peace increased.

There is no true Christianity without morality.

Convert the race and prisons close, two-thirds of all asylums and hospitals will not be needed.

One judge will do for every fifty we now have.

War will be known only in memory and every soldier can beat his gun into pruning hooks and go

to work. The cry of the poor will be stopped by mouthsfull of meat, and the destitute will sing for joy of plenty.

"One policeman can watch a ward in New York or London and sleep when ere he likes."

JOY IN THREE WORLDS.

Heaven will rejoice. God on the throne will be glad. Angels and archangels will shout the praise and wonder of Christ's salvation. The redeemed ones there will run the streets of gold wild with delight that one has tasted of the good gift of eternal life.

Earth will rejoice. Some mother will weep tears of joy over her boy, saved at last. Wife will have the glad knowledge that she and her husband will not part forever at the grave. Brother and sisters will sing the same songs of salvation. Children will clap their hands with merry glee over papa's conversion and mother's being washed in the blood of the Lamb.

Hell will rejoice. Yes, strange as it may seem, lost brothers, like the one in Luke xvi, verses 27 to 30, will be glad to know that others of the same household have escaped the torments of the wicked. This scripture certainly teaches this.

THE DEFEAT OF SATAN.

The enemy of Christ foiled at last.

Seeking whom he may devour, He has lost his prey.

Christ and the angels victorious.

Satan and the devils defeated.

The glory of triumph in battle.

One more in heaven—one less in hell.

MEMORANDUM

Methods for Winning Souls.

The Bible Law of Methods.

"Unto the Jews I became as a Jew, that I might gain the Jews. To them that are under the law, as under the law, that I might gain them that are under the law. To them that are without the law, as without the law, that I might gain them that are without the law. To the weak become I as weak, that I might gain the weak.

"I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake." I Cor. ix, 20-23.

I.—Study the History of the Church Concerning the Theme.

Luther's Reformation, "Faith."
Wesley and Whitfield in the fields.
Wbigs, Psalms, Gowns, Instruments, etc.
Women taking part.
Missionary movements.
Sunday-schools.
Work for young men, etc.

II.—Apostolic Methods.

Christ in the open and by the sea.
Peter on the streets of Jerusalem.
Philip in Enoch's carriage.
Paul in his own hired house.

III.—The Commands of Scripture.

Is to preach the Gospel.
Question of "How" left open.
Members of the class to read Lecture XIV in Revival Lectures, by Charles G. Finny.

LESSON THOUGHT.

"The eye is an open window of the soul."

Question:

How shall we use part or all of the five senses in presenting truth?

I.—Sight.

"Look unto me, and be ye saved." Isaiah xlv, 22.
The use of pictures.
Blackboard illustrations.
Christ's method—"Behold, a sower." "Look on the field," etc.
Brazen serpent. Snow, wool, etc.
"Fade as a leaf."

II.—Hearing.

"Incline your ear, and come unto me." Isa. lv, 3.
The use of music.
Power of the human voice.
The noise of nature. Niagara, thunder, storm, sea.

III.—Feeling.

"If haply they might feel after Him." Acts xviii, 27.
Chestnut burrs.
Thorn branch.
Binding of boy with thread.

IV.—Smelling.

"All thy garments smell of myrrh." Psa. xlv, 8.
Illustrations by flowers. Perfume.
The burning of powders.
Deadly gasses.
Salt sea breezes.

V.—Taste.

"Oh taste and see that the Lord is good." Psalms xxxiv 8.
Fruit—apples, etc.
Grain—Wheat and bread.

Biblical use of Illustration.

Paul—on Mar's hill—"Saw an altar."
Paul—the armour of a Roman soldier.
Jesus—Salt, light, seed, tares, pearl, etc.
Let the worker study from these, as an indication, and then put them in use.

MEMORANDUM.

Aids to Soul Winning.

To be a soul winner, either in a broad or narrow sphere the worker ought to have

Deep piety and constant communion with God.
 Ability to set others to work.
 Ability to illustrate truth—make it plain.
 Sympathy that opens the fountain of tears.
 Knowledge of the surroundings of men.
 Humility that exalts God.
 A knowledge of God and His power.
 Ability to cover successfully critical points.
 A pure motive to glorify God.
 Good common and uncommon sense.
 Tact.
 Ability to rightly divide the Word of truth.
 A knowledge of the plans of the soul winners.
 Willingness to do little things and look after details.

Power to discern the workings of Satan.
 A conscience as tender as the apple of your eye.
 The courage of your convictions.
 A joy from Heaven in soul and countenance.
 An intense love for souls.
 Ability to look at men as God sees them.
 Unction in public and private prayer.
 Liberty in address by the Spirit.
 Power and love to deal with the individual.
 Power to quicken cold churches and individuals.
 A living personal testimony.
 Command of your voice.
 To live as though this were your last day.
 A reliance on God for temporal care.
 Perfect unconcern about yourself.
 Ability to discern the signs of the times.
 Power to be hopeful under all circumstances.
 Willingness to preach to one or ten thousand.
 Aim for immediate results.
 Reach the feelings, the conscience and the will.
 Aim for conviction of sin.
 Preach a full and free gospel.

"There are two sides to soul winning work, the human and the divine, God will always do His part if we do ours."

Be filled with joy and the Holy Ghost.—Power and strength.

Have boldness and great courage.—Better than an army.

Have zeal with knowledge.—This insures success.

Perseverance and earnestness that's on fire.—Burn through difficulties.

Get a knowledge of human nature.—This is power.

Have the power to comprehend situations.—This is mighty.

A knowledge of sin and its consequences.—Must be had.

Aptness in putting truth.—Strike in the right place and at the right time.

Big faith, mountain moving kind.—Omnipotent power.

Love that not only constrains, but wins—Highest power.

Plain preaching, well illustrated.—The need of the hour.

Great and wise use of Scripture.

A thorough knowledge of sound doctrine.

An intense hatred of sin.

A burning love for souls.—Born of God.

Knowledge of opportunities.

Prayer—Prevailing and persistent, public and private.

Untiring work.—"Stick to it-ive-ness."

Ability to create measures and use them.

Power to adapt others' measures to your manner.

Wisdom from above, as in James 1, 5.

A right putting of the invitation.

Felt knowledge of eternal punishment.

Power to get out of ruts.

Fearlessness before all men, especially the rich and educated.

Perfect obedience to God's word and will.

MEMORANDUM.

How to give the Gospel Invitation to the Unconverted.

TEXT—"He that winneth souls is wise."

To understand the theme first know what it means to be "fishermen of men."

- a—Must go where the fish are.
- h—Can't catch fresh-water fish in the sea.
- c—The difference between a trout and a shad.
- d—Some caught with hooks, others with nets.
- e—Use bait the fish like.
- f—Cast the net on the "right side."

THE TWO INVITATIONS.

First, the personal—Given to the individual.
Second, the general—Given to the company.

THE THREE CONSTRAINING ELEMENTS.

1. Love—"The goodness of God should lead to repentance."

2. Fear—"Flee from the wrath to come."

3. Duty—"Give me thine heart."

With these may be added:

The immortality of the soul.

The unsatisfying nature of worldly things.

The satisfying nature of Christian religion.

The final judgment day of all men.

The evil of good influence of a life.

Personal responsibility to God.

The call of conscience.

There are many more the worker can add.

Always remember that the *final* invitation should be such as to reach both the *conscience* and the *will*.

Keep in mind the three classes of sinners;

The careless; without desire for salvation.

The awakened; conscious of needing a Saviour.

The convicted; calling for a Saviour.

Get the spirit and words of Moses in Deut.

xxx: 15-20

In the majority of cases *in the general invitation*, it is best to so give it as to have the sinner take a bold stand on the side of Christ.

The exceptions to the above are where the sinner will in a quiet way take a first step and thereby gets confidence both in himself and Christ for a bolder stand.

Make sure of this in all invitations that the sinner understands there is salvation in nothing, or nowhere but in Christ.

Every invitation must mean at the bottom "the full surrender of all to God. The complete giving of all we have and are to the service of Christ and trusting Him.

SPECIAL KINDS OF INVITATIONS.

Who will come to the altar or anxious seat to seek Christ?

Who will come to the inquiry room?

Will you come and be one of a class to be instructed "how to be saved?"

Will you rise up in your seat?

While all Christians are standing or bowed in prayer, get them to rise or lift a hand for prayer; this a first step.

Ask all who have decided to become Christians to rise and say "I have" or "I will."

Have them repeat "Christ for me."

Make the seat an altar of prayer.

Get them first to rise for prayer, then to come forward as seekers for salvation.

Get them to lift the hand or rise for prayer or as seekers, then invite them to an after service.

Have them remain in their seat and some Christian worker will talk with them.

Who will meet with the others and hear the plan of salvation.

Who will sign an "I will" card? Then get a hook like "Good News for You."

Have all who want Christ or will seek Him to walk out of their seats to the inquiry room.

Give the plan of salvation and then get them to say "I will trust," "I will take," or "I will chose."

While heads are bowed in prayer, get them to rise and say, "I take Christ."

Ask, "Who will receive Jesus?"

Give full plan of salvation, then get Christians and all who will give themselves to God to stand and sing "My God is reconciled."

Ask those who have or will give themselves to God to come forward and shake hands with the leader or minister.

Get the Christians and the sinners to the altar.

Ask all who will seriously listen to the truth to stand.

Get them to ask for prayer by written request.

Invite them to meet you in your own room.

Sing "Will you Go," and ask who will.

Who will promise to meet me in heaven?

Who will meet loved ones in heaven?

Ask the older Christians to stand, then "Who will take their keeping Saviour?"

Who will accept the Kings invitation to be present at the marriage supper of the Lamb?

Who will pray "God be merciful to me a sinner?"

Who will call on the name of the Lord?

Who will meet the Pastor of the church for instructions how to be saved.

Go from seat to seat seeking sinners.

While preaching, stop and urge an immediate giving of themselves to God.

Between the verses of song or solo get them to decide.

While singing an invitation hymn get them to decide and come.

Ask "Will you be a Christian now?" and get them to decide then and there.

Let unsaved seekers come forward and seek till they find Christ.

Ask, "Who will give up all sin and serve God?"

Who will write their names after "fear not" in Isaiah xliii, 1.

Who will receive, and who will reject Christ?—John 1-12.

Get those who have the most influence with the individual to invite them.

Get them to come to the unconverted people's meeting.

MEMORANDUM.

Tact and Common Sense.

Lesson Object—To remind the Christian worker of the power and wisdom in the use of knowledge and things, and to develop a study on application.

LESSON THOUGHT.

Lack of tact—the reason of failure.

Common sense—common success.

"Tact" is the peculiar skill of perceiving circumstances and the happy or pat way of doing what is required.

"Common sense" is oftimes very "common."
The need of the hour is *uncommon sense*.

KEY WORDS FOR STUDY.

Apprehension, perception, appreciation, discernment, application, knowledge, wisdom, cause and effect.

Study the men and means that succeed. Study the methods, measures and men that fail.

Where "tact" is greatly needed—

- In winning relatives to Christ.
- In giving meeting invitations.
- In getting the attention of the hearers.
- In drawing the gospel net.
- In dealing with inquirers.
- In leading a meeting.
- In street, shop and house work.
- In arranging truth for presentation.

How to get "tact and common sense"—

1. Study the Book of Proverbs.
2. Hold prayer meetings for that purpose.
3. Pick it up and store it safely.
4. Make it out of wisdom, gumption and courage.

Common sense applied—

1. Don't worry over spilled milk in religion.
2. Put in more *fore*-thought and less *after*-thought.
3. Keep up to the times with your plans.
4. If you want to fish go where they are.
5. Don't catch hold of the wrong end.
6. "Beef steak and sound sleep will save souls."
7. "Every sermon should be chain lightning."
8. Begin with small sticks to build a big fire.
9. Butter your bread to make it taste well.
10. Keep big ships in deep water.
11. Round pegs for round holes.
12. Thunder don't hurt—it's the lightning.
13. Keep away from mad dogs.
14. Bring the cows home if you want milk.
15. Shoddy and wool look much alike.
16. Don't look for sweetness in a vinegar barrel.
17. Don't fiddle on one string.
18. Fatness and feeding go together.
19. To stir up deep water use a long pole.
20. Harness the horse before the cart.
22. Don't expect harvests when there has been no planting.

MEMORANDUM.

Weapons for Christian Workers.

Lesson Text—II Tim. iii, 17. "Thoroughly Furnished"

Lesson Thought—"The whole armour of God."

Lesson object—To give the full equipment of a worker for Christian service.

Lesson Chapters—II Timothy ii, and Ephesians vi.

Lesson Watchword—"Fight."

Christian life is Christian warfare.

Our weapons must be adequate for the foe and fray.

We must have swords for hand conflicts and long range guns for citadels.

The foe *within* dislodged—pride, selfishness, etc.

The foe *without* vanquished—tempter and temptations.

The weapon of power is

"The word of God," or the sword of the spirit.—

Heb. iv, 12; Psa. cxix, 165; Jer. xxiii, 29.

Moses won in Egypt with this weapon.

Ezekiel won in the Valley of Dry Bones.

Peter's Sermon at Pentecost—nearly all Scripture.

Thoughts for Soldiers.

The result of good weapons and poor soldiers.

The uselessness of unarmed men.

Stacked rifles and spiked guns of no use.

The difference betwixt parade ground and field of battle.

Preparation for the fight.

THE WEAPONS.

First study well the lesson on "Power."

I.—A strong will.

The seat of victory or defeat.

II.—A courageous heart.

Joshua thus won

III.—A wise head.

Knowledge is power.

Know yourself, your enemies, and your weapons.

Know your God, your Bible and men.

Know what the winning forces are.

IV.—Great faith.

Subduing all obstacles

A full study of Hebrews xi

Lessons from human life.

V.—Power of continuance.

Wringing victory out of defeat.

Gideon's victory.

VI.—Burning zeal.

Earnestness that wins

A soul on fire—its powers.

VII.—Divine love

This is divine power.

"Love never fails"

Additional armour.

A conscience void of offence.

A thorough preparation for service.

A good Christian character.

A living personal experience.

A ready tongue.

A willing mind.

MEMORANDUM.

The Difficulties of Christian Workers.

PSALM XLVI.

The design of this lesson is to clearly set before the worker the hindrances to be met in Christian life and service and their uses.

The Difficulties.

1. Don't be afraid of them.
2. Meet them squarely.
3. Subdue them quickly.
4. Make them serve you grandly

Study Paul's mighty lesson in his cry, "I take pleasure in infirmities, in reproaches, in necessities in persecutions, in distresses for Christ sake; for when I am weak then am I strong—II Cor. xii, 9 and 10

The Blessings which Difficulties bring.

- a. The blessing to the tried.
- b. The blessing to those who watch them.

Paul's severe trials set others at work. See Phil. i., 12-14.

Difficulties are of two kinds.

1. Real.
2. Imaginary.

The second class is far more numerous.

These two kinds are of three sources:

1. The difficulties of self.
2. The difficulties of Satan.
3. The difficulties of surroundings.

I. The worker wants to know what all three of these can present.

II. He wants to expect them from the first.

III. He wants to know how to rule them to the last.

Our Lord was tempted forty days at the beginning of His work and had a struggle at Gethsemane

To know your enemy and his forces is half the battle to you, hence study well.

SELF.

SATAN.

SURROUNDINGS.

Helpful thoughts.

There is no danger when God is with you, they may be too much for you, but not much for Him.

Search earnestly the Bible on temptations and trials.

Remember Satan's power is limited and Christ's unlimited.

Resist the devil and he will flee

God is more than circumstances and surroundings.

Don't make useless difficulties for yourselves.

Pray for discerning of spirits.

Watch Satan's plans and be not ignorant.

Don't let Satan know your plans, he is not omniscient.

It pays to walk around some difficulties and not fight them.

Study the advantage of disadvantages.

Learn to see and know them before they meet you.

In learning how to meet difficulties be sure to consider:

1. There is no victory without a battle.
2. That God and you are a majority.
3. See how Scripture worthies won.

4. Read the biography, or autobiography of Christian men.

5. All difficulties, whether mental or moral, spiritual or physical are best overcome by prayer, the use of good common sense a resolute will and faithful reliance on both God and the power He gives you.

Adaptation of Workers to Christian Work

This lesson is to teach the fitness of individuals and things to the work of Christ.

Bible Law—"Thou shalt not harness the ox and the ass together."

The keeping or breaking of this law brings success or failure.

"Adaptation" in relation to the four calls to service, which are:

- 1st. The call of God.
- 2d. The call of conscience.
- 3d. The call of the church.
- 4th. The call of circumstances.

God's Call.

Never any mistake in the person or the instrument chosen.

When He commands "go." There is sure future.

Consider I Cor., i: 27 to 29.

How He looks at work and workers.

The choice of Apostles.

The choice of Paul.

Conscience's Call.

The need of holy illumination

The mixture of human and divine desire.

The question of adaptation applied.

The Church's Call.

Her various needs.

Preachers, teachers, missionaries, home helpers, givers, etc.

Consider in full, I Cor., xii.

Circumstance's Call.

"Square pegs do not fit round holes."

Many seemingly adapted for "nothing" and do it well.

Uncomfortable service—lack of adaptation.

Swimmers to rescue drowning men.

Enforced adaptation—wives, mothers, men, etc.

PRACTICAL THOUGHTS.

One who lacks adaptation may be fitted for the work by experience and study.

Christ sent the man of Gadara home. Luke viii. 38 and 39.

Notice—growth in adaption—and grow.

Not all women to be evangelists like Philip's daughters, Acts xxi, 8, 9, for there are few Francis Willards.

"Adapt yourself to circumstances," as when speaking, singing, praying, teaching, or working in any sphere.

When "too slow and too fast" are harnessed together they pull well if driven right.

Consider this law of adaptation as applied in business and social life and enforce it in spiritual work.

ILLUSTRATIONS.

Acorns always chosen for oaks.

Courage chosen for leaders.

Joseph and Daniel for secretaries of the state.

Long pull or short pull—kind of men needed—"slow at first."

Selecting marble, Michael Angelo, months spent.

MEMORANDUM.

Winning Forces in Christian Work.

These are of two classes :

First.—**Those on God's side.**

Second.—**Those on the human side.**

Of the first there are three, namely :

1. THE HOLY SPIRIT.

2. THE SCRIPTURES.

3. GREAT GRACE.

The power of this trinity is omnipotent and is always operative when the conditions are met.

'Twas these that Peter had on Pentecost.

Paul always relied on them ; hence his mighty work.

Luther and Wesley and Whitfield did the same.

When God sends one on a mission these mighty forces are his equipment for service.

These forces went with Duff to India ; Livingstone to Africa ; Elliott to the Indians ; Taylor to the Congo ; Spurgeon to London ; Moody to the world.

Whatever else you fail to get, fail not to get these.

Of the second class there are SEVEN, and all necessary:

First.—**LOVE.**—Love of God, love for work, love of souls, love of sacrifice, love of the poor, love of scripture, love of truth, love that hates sin, love that never tires, love like I Cor. xiii.

Second.—**COURAGE.**—That is born of convictions, that is as deep as the will, that is founded on faith in God, and His Word that is ready for any conflict, that will not fail in the critical hour, that is guided by wisdom, and is begotten of piety and perseverance.

Third.—**TACT.**—The application of good sense and wisdom to work, the use of the five senses one to another and all for service, study its power with individuals, its power over a multitude, and the lack of it.

Fourth.—**PERSEVERANCE**—The power to hold on, ability to endure discouragements, the grip of success.

Fifth.—**FAITH.**—Above all take the shield of faith, contrast little faith workers and big faith workers.

The substance of things hoped for.

How faith comes, how it grows, and its mighty power.

Sixth.—**JOY.**—"The joy of the Lord is your strength." "restore unto me joy," this is oil to the wheels, sunshine for dark places, you can't work well without joy and gladness, study what the scriptures say about it.

Seventh.—**CONSECRATION.**—Study well the meaning of it, its power on the human side, how God looks at a consecrated man, the view the world takes of it.

The Meaning of "Winning forces."

a.—In part they are the worker's tools.

b.—The relation of plow and harrow to the harvest.

c.—The men and wheels of a great mill.

d.—The equipments of a soldier.

e.—Clerks and counters in a large store.

f. The rolling stock of a railway.

The Object of "Winning forces."

First.—To convert sinners.

Second.—To build up saints in character.

MEMORANDUM.

Fitness for Christian Service.

Object of the Lesson:

To give to the Christian worker a knowledge of the requirements necessary for entering the service of Christ.

Three Great Questions:

- 1st. Who is fit for service?—Use them.
- 2nd. Who is unfit for service?—Don't use them.
- 3d. Am I fit for service?—Yes or no.

Note the difference between entering *the fold* of Christ and *the service* of Christ.

A babe may be a member of the household, but cannot be servant unto others.

I. Fitness Required:

1. Strength—spiritual, mental, moral, physical.
2. Knowledge—of the need and the supply.
3. Willingness—no "drafted" men wanted.
4. Power—unction of God and all powers of man.

II. When and where fitness should be expected:

1. At conversion—to witness.
2. After preparation—to work.

III. Choice of service:

The choice God makes.

The choice the Church makes.

The choice the individual makes.

The Scripture Statement:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."—II Timothy ii, 15.

"Come ye after Me and I will make you to become fishers of men."—Mark i, 17.

"The Lord . . . which teacheth my hands to war and my fingers to fight."—Psalms cxliv, 1.

"He giveth wisdom unto the wise and knowledge to them that know understanding."—Daniel ii, 21.

Christ's 30 years of silence and preparation.

Elisha's drill under the stern prophet.

John the Baptist's preparation.

The drill of the twelve apostles.

Joshua and his readiness for promotion.

Moses in Egypt and Midian.

Paul and his early teachings.

Fitness for—

Enduring hardship and affliction.

Patient waiting.

Strain on temper.

Heavy drain on sympathy.

Harmonizing difficulties.

Perceiving quickly.

Utilizing forces.

Unexpected emergencies.

Knowing when to speak.

Knowing when to keep silent.

Knowing when to begin and quit.

Forming right judgments.

Leading the workers.

Following a leader.

Spiritual prescriptions.

Controlling passion.

Rebuking and reproving.

Stewardship

Plowing, sewing, reaping.

Expressing thought.

The world demands—

Trade learning in departments.

Skilled workingmen.

West Point and its use.

Scientific schools.

We must get the push and pull, skill and knowledge, the wisdom and wit of the world in the work of the Church.

Shall "the children of this world in their generation be wiser than the children of light"?—Luke xvi, 8.

Work Every One Can do.

God doesn't want any idle or lazy Christians either here or in heaven.

The highest place of service is to be willing to do the will of God.

Every saved sinner can be a soul winner, and ought to be.

Men, women, children, the sick and well, weak or strong, can do a little.

Don't talk louder than you live. Hypocrites are poor witnesses.

The first person you want to help is—YOURSELF.

The next one to help is the nearest and most needy.

Keep in mind the two classes—the saved and the lost.

Help the lost sinner first.

Invite them to service; do it by word or letter, or any good way.

Pray for them in private.

Speak of the meetings. Attract them there by your praises.

Give a timely tract or a good clipping.

Work with your scissors and pen.

Get apt scripture passages and quote them. Scatter them like wheat over the field. Harvest is sure to follow.

Introduce the unsaved to some one who will better tell them the way of salvation.

If you can't run the engine you can serve as brake-man.

Go with the inquirer to the anxious seat, altar or inquiry room.

Ask them to your home and talk and pray with them there.

Help make every meeting you attend a good one.

In public services always be brief both in remarks and prayer.

Watch for those who in any way manifest a desire for salvation, and lead them to Jesus or to some one else who will.

Live for Christ in your home. This is the great need of to-day.

Wash dishes, make beds, broil steaks, sell calico or silk like a Christian.

Keep sweet, happy and hopeful.

Be a walking sermon. Don't growl with your looks.

Work as follows: Wives at home, mothers with children, friends with friends.

If you are sick show what grace can do.

If you are tried hear as only a heaven-helped man can.

If you are in trouble, let the world see in you the peace of God and the comfort of the Holy Ghost.

Let employers pay as they pray.

Let employees give good service and work like Christians.

Let love to God and man flow out in every act and word.

Lead the children to Christ. This all can do.

Keep away from doubtful things and thus help your weak brother.

Ask God to direct you to work and He will do it inside of forty-eight hours.

Don't quit work till the breath quits the body. Then begin service on the other side—in heaven.

Four great promises: Exodus iv, 12; Isaiah xli, 10; Joshua, i 5-9; and II Chronicles xv, 7.

MEMORANDUM.

How to Approach the Unsaved about Salvation.

Keep in mind the three classes :

1. Those who want to be saved.
2. Those who are indifferent.
3. Those who don't want to be saved.

To all of these three go earnestly, wisely, naturally and with the gospel of Jesus Christ.

Keep in mind that "love never fails."

Approach them frankly and plainly.

Show no spirit of "I am above you."

To those who are anxious for salvation.

1. Go with the message of reconciliation.

2. Approach them as one that can help.

3. Have ready God's word to them.

4. Lead them away from self to Christ.

5. If at all possible, pray together.

6. Don't leave them till they are saved.

7. Urge an immediate confession of Christ.

To those who are in part or totally indifferent to the matter of their soul's welfare :

1. Go to them when they are alone.

2. Select an opportune moment.

3. Especially approach them when serious.

4. Take no sides with them against God.

5. Show them their awful condition.

6. Plead with them. Don't scold.

7. Present both the justice and mercy of God.

To those who don't want to be saved or have anything to do with God, religion, the church or prayer, go as follows:

1. Pray much before you approach them at all.

2. Try and get them under gospel influences.

3. Quote to them scripture upon scripture.

4. Remind them of death and judgment.

5. Show the conditions of saved and lost.

6. Get them to take some first step.

7. Give them a promise of help and prayer.

SUGGESTIONS :

If you are not the best person get some one else to approach them.

Pray much that the Holy Spirit will convict of sin.

Don't let modesty or fear of giving offense deter you from approaching those whom God has given you to "reprove, rebuke, exhort with all long suffering and doctrine."

To keep your minds and hearts alive to the work of seeking to save men, by the Cross, think of the brevity of life; the length of eternity; the mighty happiness of the saved, and the awful woe of the lost.

MEMORANDUM.

How to Deal with Inquirers,

Be perfectly natural and courteous in your approach, and when talking with them.

Have your own Bible *so marked that* you can find the passages given for different classes; also try and be able to quote them correctly, giving chapter and verse.

It is always best to deal with enquirers alone if you can.

Before giving the word of God ascertain the condition of mind that you may rightly divide the word of truth unto them.

Pray inwardly and depend wholly upon the Holy Spirit to guide both worker and seeker, expect and work for immediate results, show that you are in dead earnest, but avoid excitement.

Explain all objections by the word of God, but do not enter into argument, it only does harm.

Avoid giving too much of your own experience, as this may lead them to expect conversion in like manner as yours, which is not likely to be the case.

If your work is in the revival service or inquiry room, or the anxious seat, so far as you can, select persons of your own sex and age, and talk with them.

Offer Christ as the immediate remedy for every shade of want or doubt or sin.

After having done your best, and there seems to be no result, leave, prayerfully, the sinner and the seed you have sown to God, the Judge of all.

It is good to have just a word of prayer (very informal) before your conversation, and always after.

When the sinner has found Christ, let the fact be doubly assured to both mind and heart by Isaiah xii, 1 and 2.

You can often lead a seeking heart into the kingdom as they pray with you.

Urge an immediate confession of their conversion, both at home and to the pastor or church with which they will unite at the next communion.

Take the full name and address with their church affiliations and hand to the leader of the meeting or pastor of the church.

When parting with them give a promise of prayer and then three passages from the word of God, which they should find and mark in their Bible and make constant use of it: I Corinthians x, 13, II Corinthians ix, 8, Isaiah xli, 10.

MEMORANDUM.

MISCELLANEOUS.

A Clear View of Sin and its Consequences.

Object of the Lesson :

To give the worker knowledge of that which separates the soul from God, the divine remedy provided, and to deepen convictions of the immediate necessity of carrying the Gospel to those who, if they repent not, must be forever lost in eternal torment.

Seed Thoughts.

1. What sin is.
2. What sin does.
3. Who have sinned.
4. How God looks at sin.
5. Various kinds of sin.
6. Final result of sin.
7. The only remedy for sin.

The above seed thoughts when expanded, give a clear picture of the most awful thing known to God, or man, or devil, *i. e.*, SIN.

ILLUSTRATIONS.

The brand on a Roman slave.
Baltimore man. Drank from dead mother's hand.
The blossom of the Judas tree. Fatal poison.

I.—What sin is.

Sin is the transgression of God's law, whether found written in His word or on the heart. I John iii, 5; Psalm xl, 8; Jer. xxxi, 33.
Neglect is sin. James iv, 17. "Know to do good and doeth it not;" also see John ix, 41.
Whatsoever is not of faith is sin. Rom. xiv, 23.
A thing doubtful to us in practice is sin. Rom. xiv, 14, 22 and 23.
Sin described. Rom. i, 18-32.
Unbelief is the great sin. John iii, 18.
All Satan's work is sin. John viii, 44.
A carnal mind is sin. Rom. viii, 6, and Eph. ii, 3.
The outflow of an evil heart. Matt. xv, 10.

II.—What sin does.

Sin brings death of three kinds:
First—Bodily death. Gen. ii, 17.
Second—Spiritual death. Eph. ii, 1.
Third—Eternal death. Rom. vi, 23, Rev. xx, 14 and 15.
Adam's sin entailed death on the whole race.
Separates from God.
Brings condemnation.
Destroys hope, kills love and blasts joy.

III.—Who have sinned.

All have sinned. Rom. iii, 23.
All we like sheep have gone astray. Isa. liiii, 6.
There is none righteous, no, not one. Psalms xiv, 2 and 3.
There never was but one man on earth who was without sin, and he was Jesus Christ, the Son of God.
"If we say that we have not sinned we make God a liar, and his word is not in us." I John i, 10.

IV.—How God Looks at Sin.

The abominable thing that he hates. Prov. xv, 9; Jeremiah xliv, 4, 11.
The awful thing that must be punished. Rev. xiv, 8, 11, and Rev. xxi, 8.
The sin of angels turned them into devils.
The suffering of God's Son for sin, reveals to us the terrible sinfulness of sin in the sight of God.
If nothing but the death of Christ could redeem the soul, which by sin was lost, what a wonderful, ugly, hideous monster it must be. Sin is of the devil.

V.—Various kinds of Sins.

Sins of omission. James iv, 17.
Sins of commission. Deut. ix, 7.
Secret sins. Psalms xc, 8.

Besetting sins. Hebrews xii, 1.
 Scarlet sins. Isaiah i, 18.
 Great sins. Rev. xviii, 5.
 National sins—Mormanism.
 Sins of a great city, like Sodom.
 Sins of society—fashion, dress, custom, etc.
 Particular sins, like Galatians v, 19 to 21.
 Individual sins.
 All individual sins are but the outgrowth of the
 root of sin in an evil heart, and the yielding to
 satanic influences.

VI.—The final result of Sin.

Eternal conscious punishment of the soul and
 resurrected body in hell, where the smoke of
 their torment ascendeth up, for ever and ever,
 and the fires are not quenched.
 Banishment from God and heaven and all that is
 good.
 The wicked will receive their reward of punish-
 ment according to the deeds done in the body.

VII.—The only remedy for Sin.

Is the blood of the Lord Jesus Christ.
 God only can forgive sin. Micah vii, 18.
 No man can cleanse himself from sin. Proverbs
 xx, 9.

MEMORANDUM.

A Clear Idea of Conversion.

"I have been converted" means, in full, a change of service from Satan to God, and the heart regenerated by the Word of God through the power of the Holy Spirit. John iii, 3, 7, "Ye must be born again"—"Ye are his whom ye obey." At conversion there is:

Repentance—toward God. A change of will. Giving up all sin. Making restitution. Leaving the world. It is our part in conversion. It is the prodigal coming to himself, and not only resolving *but going* to his Father. Luke xiii, 3; Isaiah lv, 6, 7; Proverbs xxviii, 13.

Faith—saving faith is a personal trust in Jesus Christ for salvation. It is believing he died *for me*. It is taking God at His word and resting thereon for the forgiveness of sins. Faith that by the blood of Christ we have redemption. Faith that God receives us in reconciliation. It has knowledge, assent, and greatest of all appropriating power or laying hold. It is our part in conversion, assisted by the free grace of God. Acts xiii, 38, 39; viii, 37; xvi, 30, 31; Isaiah xii, 2.

Regeneration—a work wrought on the heart by the Holy Ghost whereby a new nature is given us, which is the germ or principle of divine life. It is not the old nature fixed up. Being dead in trespasses and sin, by regeneration we get the gift of eternal life. It is God's work in conversion. Sometimes the soul is conscious of the moment when this is done. Sometimes not. How it is done none can tell, save by the word of God. Regeneration gives life.

Adoption—We are made Sons of God by adoption the moment we are converted, so that we belong to God as a child belongs to its father. We are of the household of Faith. Christ is the great Shepherd and we are one of His flock. We are not our own, but belong to God, who will keep both us and our trust if we will let Him.

Justification—At conversion we stand justified before God, because having faith in Christ and His atonement for sin on Calvary we have His righteousness imputed unto us. We drop our own righteousness as filthy rags and trust alone in the merit of the Son of God, for "Christ is the end of the law for righteousness to every one that believeth." We are justified not by good works or deeds of the law, but only by faith in Him who alone is righteous. Justification gives peace.—Read Romans x.

Confession—This is always a part of conversion, and means the declaration given by us to the world that we are followers of Christ. Practically it is both by words of mouth and a godly walk, life, and conversation. It should always embody baptism, the taking of the Sacrament and uniting with the visible church of Christ. Romans x, 8, 9; Psalms xcii, 13. He who refuses to confess Christ before the world, may well doubt his conversion.

The evidences of conversion are of three kinds:

First.—The inner consciousness of it by the Spirit of God, which is usually known by the love of God shed abroad in our heart. "The Spirit himself beareth witness with our spirit that we are the children of God." Romans viii, 16. There is a consciousness of love for God, His people, His service, and His holiness.

Second.—The Word of God, which becomes life to us and we have hope in it. The promises become unto us the title deeds of our everlasting inheritance. I John v, 13; John v, 24.

Third.—By the fruit bearing of our lives. "Ye shall know them by their fruit." We do good for Christ's sake. The motive is changed from that which we had before conversion, wherein we did good from various motives but never for Christ's sake and to glorify God. This is the difference between the good works of the righteous and the wicked, or the saved and the unsaved.

NOTES.

At conversion the mind is changed toward God; we hate sin and love righteousness. "There is no peace saith my God to the wicked." At conversion the Kingdom of God is put within us, which is righteousness, peace, and joy in the Holy Ghost.

Reformation is not regeneration, though there can be no regeneration of the sinner without reformation.

At conversion the old nature is not destroyed, but a new nature added, and this struggle of the new nature with the old nature is called the Christian warfare. It is the will fighting against the sensibilities.

A new convert is a babe in Christ, and must grow in grace and knowledge.

Children may be so taught that neither they or their parents can tell when they were converted. It ought to be so in all possible cases.

There is always a moment when the soul passes from death unto life. It is instantaneous, whether known or unknown.

Temptations and trials are no proof we are not converted. It is rather a proof of it.

Having doubts or falling into sin is no proof that we are not or never have been converted.

Notice the great contrasts in the conversions of the Bible. Paul, Lydia, the jailor, the thief on the cross, the woman at the well, the publican and others.

FEELING.

There is a godly sorrow for sin, sometimes before, sometimes after conversion.

There is conviction of sin, more or less deep; the deeper it is before conversion the better.

Joy over conversion never comes till we have completely submitted and surrendered to God and received Jesus as Saviour. Sometimes it does not come then. Sooner or later it will come. Never depend on feelings.

MEMORANDUM.

Illustrations, How to Make and Use them.

First note their power.
 A child will always listen to a story.
 We never grow beyond liking them.
 Crowds will hang upon their narration.
 Jesus always used them.
 Every successful Christian worker uses them.
 This kind of truth is remembered longest.

See how the world uses this power, in theatres—a tale acted out; newspapers—"The cry for something new in story;" platform—lectures illustrated.

A soul winner must be able to illustrate truth; because

1. It will secure him a hearing.
2. It will gain the attention.
3. It will enable him to reach both conscience and feelings and the will.

Illustrations, like bread, can both be made or bought.

To *buy* them we must pay the price of

First.—Close attention.

Second.—A retentive mind.

Third.—A quick discernment.

Fourth.—A ready application.

They are to be had from sermons, addresses, newspapers, magazines, books, conversations, and every like source. "Use the scissors."

Pencil and paper are necessary to their being stored for use.

To *make* them we must have the faculty of construction. An eye that can detect good material. An ear that catches meaning as well as sound. Ability to read between the lines and some knowledge of cause and effect.

There must be a study of human nature and mental philosophy, either with or without books, or both.

BIBLE ILLUSTRATIONS.—These are the most powerful, because of the most truth in them.

Joseph in prison—God's watch-care.

Daniel's prayer meeting—illustrate prayer.

Saul going to Tarsus—religion at home.

Shunamite woman—good guests.

Feeding the five thousand—much in a little.

Lot's visit to his sons—warn the wicked.

Four men at one man—earnestness.

Valley of Dry Bones—what God can do.

The ten lepers—ungratefulness.

And a thousand more.

Bible illustrations usually carry or make their own points.

Never let an illustration cover up the truth, but make it clear.

Illustrations from your own experience are the best for you, as a rule. Keep them fresh.

Clothe your illustration in words that all will understand—use the language of common life.

Leave out technical terms and never use Greek or Latin. Men don't carry Webster's unabridged.

Illustrations may be either real or supposed like a parable, as is that of the Prodigal Son. Use your imagination.

An illustration is simply a medium by which truth is conveyed to the mind.

Be careful of too much illustration. It can be overdone.

My own plan of getting and using them.

First.—Incidents of my work.

Second.—Incidents in my past life.

Third.—Happenings around me.

Fourth.—Keep everything good I hear.

Fifth.—Make them in my walks and rides.

Sixth.—Use them the first chance I get.

Seventh.—Keep all that's good and no more; the rest throw away.

How to Determine One's Field of Work.

God leaves no Christian without some definite work.

Our work here determines our reward hereafter.

In each field—faithfulness is required—not success.

Our work should be determined by God's will and not our choice alone.

How His will may be known.

First—By His specific and direct call of the Holy Spirit.

Second—By His call through the church.

Third—By His word, which is His will.

Fourth—By special providences.

Fifth—By His gift of talents.

Sixth—By His birthright of sex and blood.

Seventh—By His gift to us of reason and judgment.

All work of a Christian should be Christian work.

Ability often determines. No blockheads for preachers or teachers.

Birth and blood often fixes position.

Hodcarriers and philosophers both wanted.

Faithfulness and fruit in one place may give us promotion.

A wife's "call" is to love and help husband and home.

A mother's field of work is her children.

"To everyone His work" means

a—Some for preachers.

b—Others for missionary fields.

c—Some to make money.

d—Others to spend it.

e—Some to be masters.

f—Others to serve.

g—Some as teachers.

h—Others as scholars.

i—Some for the pulpit.

j—Many for the pew.

"Opportunity" is God's mighty voice saying, "I want you."

Take a view of the whole world, see where you can fit in—there work, win and die.

Be guided by these three—the Holy Spirit, promises and providences.

God never wants any one in two places at the same time.

Patient waiting is often one's work.

Time and prayer and providences make the field we are to fill very plain.

The following may mislead us :

1. Love of money.

2. Desire for honor and praise.

3. Popularity.

4. Ease, pleasure and power.

5. Egotism.

6. Success of others.

7. A lack of knowledge of self.

Suggestions :

Finish the work in hand.

Do the things right about you.

Some are sowers and some are reapers.

Read the 12th chapter of 1st Corinthians.

Finally get all the light you can from every source; then you settle your life-work with prayer and your own heart.

MEMORANDUM.

Different Kinds of Meetings.

Oftime the announcement of a peculiar or particular service will draw out many who otherwise would not come.

- Consecration meeting—For Christians only.
- Meeting to pray for "Power from on High."
- Memorial service—At least once a year.
- Farewell meetings—When opportunity offers
- Promise meeting—Divine and human promises.
- Praise service—Thanksgiving, rejoicing, etc.
- Prayer meeting—With different requests.
- Song Service—Sing the gospel.
- Worker's meeting—A conference of sowers and reapers.
- Minister's meeting—For preachers and evangelists.
- Confession service—Confession of faults and sins to each and to God.
- Sunday school teacher's meeting.
- Family meetings—All relatives brought together.
- Home meetings—"Bring all the neighbors in."
- Woods meeting—In summer "Preach from a stump."
- Meeting of "two"—"Where two are agreed."
- All night meeting—Special and important.
- Shop and factory services—"Go where they are."
- Bible talks and Bible readings.
- Purpose meeting—State your purpose.
- Business men's meeting—"No preaching."
- Meeting for wives and mothers.
- Mothers' meeting—No one let in without a baby.
- Beginners' meeting—Begin to serve God. Speak and pray.
- Burden bearers' service—None admitted without a burden.
- Children's meetings—For those under fifteen.
- Men's mass meeting—Large public gathering.
- Meeting for women only—Her peculiar and special work.
- Noonday prayer meetings—Union or special.
- Midnight meeting—From 11:30 to 12:30.
- Street or open air service—To reach the masses.
- Six o'clock morning meetings—In times of revival.
- Testimony meeting—For telling of experience.
- Evangelistic meetings—Held for soul saving.
- Boys' meeting—Only boys admitted under fifteen.
- Girls' meeting—Only for girls under fifteen.
- Inquirers' meeting—Many kinds, different places.
- Unconverted people's meeting—Only those invited.
- Office bearers' service—"All the officials come."
- Hall and opera house meetings—Clerks, policemen, foremen, etc.
- Converts' meeting—Services especially for converts.
- Young People's meeting—To reach and help young people.
- Watch night service—Held in the church, December 31st.
- Want service—Each express their needs.
- Servants' meeting—For those who usually can't come.
- Young men's meeting—Young men only.
- Impromptu meetings—Held anywhere.
- Twilight or vesper services—Held at sunset.
- Sunrise meetings—Held at sunrise.
- Sunday school prayer meetings.
- Young people's mass meeting.
- Father's service—For married men only.
- Question and answer service.
- Meeting for hungry and thirsty Christians.
- Hotel meetings.
- School and college meetings.
- Society meetings—G. A. R., Knights of Labor, etc.
- Union meetings—All churches unite in prayer.
- Heaven and Home meeting—All travelers heavenward.
- Autumnal service—The fruit of the spirit.
- Christian culture circle—For study of the Bible, etc.

Hints on How to Lead a Meeting.

- Come filled to the brim with your subject.
 Let your words be on fire.
 Be tremendously in earnest.
 Be on time in opening and closing.
 Be perfectly natural.
 See that the air, light and seats are in good condition.
 Keep out of the old ruts.
 Speak so all can hear.
 Don't take others' time.
 Have something to say as leader.
 Say it.
 Don't let persons speak or pray too long.
 Don't sing funeral hymns at a praise service.
 Have plenty of scripture and give its meaning.
 Don't mind critics.
 Don't wear squeaky shoes.
 Adapt yourself to circumstances.
 Be guided by the Holy Spirit.
 Keep to the theme and make others do so.
 Always give the best you have.
 Put soul power into the service.
 Never lose your grip.
 Select both hymns and scripture before-hand.
 Keep your voice right to the size of the room.
 Sit out where the people can see you.
 Don't let cranks take part.
 Be master of the situation, by the grace of God.
 Strike for results when the iron is hot.
 Be wise in giving the invitation to the unsaved.
 Keep in mind the fifteen minutes after service.
 Use your own Bible and get others to use theirs.
 Don't let organist or pianist give a concert.
 Urge brevity and brightness.
 Help the weak and timid ones to take part.
 Have great variety in all services.
 Make the stranger welcome.
 If your plans don't suit try others.
 Don't imagine you are the meeting—you are only leader.
 Pray much before you come, while there, and after.
 Depend on God for help more than on the people.
 Don't be afraid of mistakes.
 Let your face and manner be blessed to the people's good.
 Get in a devotional spirit.
 Have both solemnity and joyousness in the meetings.
 Have faith in God.
 Have an aim or object in every service you lead.
 Don't sing too slow or too fast.
 Get the people's mind off you and on Christ.
 Try and convert sinners and build up Christians.
 Services that don't honor God and help people to live better and brighter lives ought never be held.
 All people are not leaders.
 The way to learn how to lead meetings is to lead them.
 Don't try for what can't be had in the service.

MEMORANDUM.

What Consecration and Sanctification Mean.

Four great chapters that go with the theme:

Consecration chapter. Romans xii.

Separation chapter. II Corinthians vi.

Abiding chapter. John xv.

Charity chapter. I Corinthians xiii.

I.—Definitions—Sanctification.

Consecration is our part; sanctification is God's part and both mean "The setting apart for service."

Sanctification is the perfecting of the work wrought at conversion, and is an act of God's free grace by the Holy Spirit making us to love God with all our heart and ready for His work.

It is instantaneous, like conversion.

There is progressive sanctification, like afflictions being sanctified unto us.

Christ made perfect through suffering.

The many names given it by sect and individuals.

Must be wrought on us to be understood, like conversion.

Justification is not sanctification.

Read and study the following texts:

I Thes. v, 23; Romans xv, 16; I Cor. i, 30; John xvii, 17; and Col. i, 12, 21 and 22; II Cor. iii, 5.

The character of consecrated or sanctified persons may be found in the following two chapters: Romans xii and II Corinthians vi.

This is to be prayed for and expected.

Read what John Wesley, C. G. Finney and Alfred Cookman have to say about it.

Mr. Moody says it is "being filled with the spirit."

Sanctification and services always go together.

How shall our sanctification be known?

a—By an holy life.

b—By abundance of good works.

c—By communion with God.

Sanctification makes us more like Christ, giving us these three:

1—A perfect Saviour.

2—A perfect love.

3—A perfect obedience in desire.

One who is sanctified will, like Him, seek to save the lost.

II.—Definitions—Consecration.

Consecration is the giving ourselves fully to God to do His will, whatever it may be.

It includes:

1. The giving of our hearts.

2. The giving of our minds.

3. The giving of our bodies.

4. The giving of our possessions.

All a consecrated person has belongs by the act of consecration to God.

THOUGHTS FOR STUDY.

Progressive consecration—what is it?

The blessing of God given at consecration.

The divine side of consecration.

All doubtful things go at consecration.

Consecration to God's service is the fuller meaning of

1. A physician's consecration to his profession.

2. A merchant's consecration to his business.

3. A lawyer's consecration to his practice.

4. A wife's consecration to her husband and home.

Partly consecrated people or degrees of consecration.

III.—How the depth of one's consecration may be determined.

1. As a worker, where would you go and work for Christ?

2. Your money and possessions—how much would you willingly give to God's cause?

3. Your bodies—are they constantly kept as temples of the Holy Ghost.

4. In service, what and how much are you willing to do.

Study Francis Ridley Havergal's consecration hymn.

MEMORANDUM.

How to Raise Money for Christian Work.

Every one has as much right to pray for gold as for grace. "Two things at least are needed to carry on Christian work, grace and gold, and God will give both if you ask Him in the right way. To get grace you go direct to God and it is given to us by Jesus Christ through the Holy Ghost. That's the way to get grace. With gold it's different. You go to God for it and he gives it by His providences and people. A great many people never pray for gold in their Christian work. This is wrong. Men think they own the purse and hold its strings, but Haggai ii, 8, of the Bible says not so. A spiritual church will never lack for funds. Now to raise money for any needed work you

First. Find what the Bible says about temporal blessings. Search out the promises that bear that way. Mark the words of the Book that teach about giving. Like Proverbs, xi, 24 and 25, Exodus, 25th and 35th chapters, 2d Cor. ix, 6 and 7, Luke, vi, 38, and many more. See what stress God lays on the provisions for carrying on His work here. Paul's great resurrection chapter is followed immediately by these words: "Now concerning the collection."

Second. Give yourselves; don't ask others to give till you have gone down in your own pocket, and it is better to put in your share before prayers. One of the biggest collections in the Scriptures is told of in 1st Chronicles, chapter xxix. There you get the order of giving.

Third. Get people to have a conscience on the matter. Touch a man's conscience and you have his open purse. People need education on this lesson.

Fourth. When you have asked God for money, go to his people and get some. Use tact in going as follows:

A—Ask for and expect big things.

B—Don't be afraid; you are on the King's business.

C—Have a good cause to present or don't go.

D—Size up your giver.

E—Better see him when he has had a good dinner.

F—See him alone and when he can give you a hearing.

G—Don't think that "no" always means a refusal.

H—State your case tersely and tenderly.

I—Don't use undue haste; a day may double the amount.

J—Don't get tired.

K—Don't get discouraged.

Fifth. Put great trust in Psalm lxxxi, 10. Write your needs alongside of promises, as in Psalm xxxvii; 3 to 5.

Sixth. Don't lean on the rich. Mites can make millions, and poor people, as a rule are the best givers.

Seventh. Study plans used by different men—George Muller, of Bristol, England; D. L. Moody, and Mr. Kimball.

Eighth. Suggestion: Let workers beg less and preach the gospel of giving more; don't scold, but reason and persuade folks who give little or nothing; teach systematic giving, like "Thanksgiving Ann;" doubt the conversion of the church members who don't give; don't touch blood money or unholy gains; note the evil of church fairs, festivals, or the like for money making; it educates the young in the wrong way. Note the difference between "wants" and "needs."

MEMORANDUM.

Successes and Failures.

1.—Lesson Question:

"Has my life been a success or a failure?"

2.—Lesson Text:

"I have fought a good fight, I have finished my course, I have kept the faith." II Tim. iv, 7.

3.—Lesson Object:

To set before the Christian worker the results of his or her service, and the causes which led thereto.

The Scripture statement in the Worker's Book of the Bible. I Cor. iii, 10-25; also Parable of Talents, Matt. xxv, 14-30.

Mr. Astor's dying statement, written with his own hand,

"My life has been a failure."

I.—What Constitutes Failure.

- a. To miss heaven, "Saying, Lord, Lord, etc."
- b. Large crowds, but no fruit for Christ.
- c. A great "self," but no glory to God.
- d. Not getting what you go for.
- e. Missing the mark.
- f. Praises of men but frowns of God.
- g. Burnt works in the judgment.

II.—What Constitutes Success.

- a. Obedience to God's word and will.
- b. Faithful service of all kind.
- c. Securing the object of your service.
- d. Seed planting for late harvests.
- e. Patient waiting for commands.
- f. Positive influence for good and Christ.
- g. Sheaves brought in.

III.—The Promises of God for Success.

- Joshua i, 8.
- Psalms i, 3.
- I Chron. xxii, 13.
- Psalms cxxvi, 6.

Consider Bible men whose lives were a failure, or so in part.

- The rich young ruler.
- Saul the King.
- Judas the treasurer and betrayer.
- Demas, traitor to Paul.

THOUGHTS FOR THE CLOSET OF PRAYER.

- Some live on the successes of the past.
- When God says we are to succeed, it must be so.
- Piety is not enough to bring success.
- There is a lack of brains as well as heart.
- The relation of the body to the mind and soul.
- Enthusiastic workers succeed.
- Thoughtless and lazy workers fail.
- Some live a success only long after death.
- The success of the first redemption promise. Gen. iii, 15.
- Seeming failures are often victories.
- Why do Moody, Spurgeon and the like succeed?

ILLUSTRATIONS.

Lord Nelson at the Battle of the Nile—"If." There is no "if," "we shall succeed."

Horace Greeley's advice, "Have something to say and say it."

Farragut and Dupont, "You didn't believe."

The failures that do us good, "London Bridge."

MEMORANDUM.

The Candle Sermon.

Two Texts.—*a.* "As long as I am in the world, I am the light of the world."—John ix, 5.

b. "Ye are the light of the world."—Matt. v, 14.

Have one large candle, a spirit lamp covered with white muslin and an assortment of candles of all kinds. Hide them from the view of the audience till you introduce each character. Have a good sized table before you.

First bring out the big white candle burning, which stands for Christ, and talk on the first text. Then tell of His ascension and blow the candle out and take it away. Now the world is in darkness again. Speak of the Comforter coming and bring in the white spirit lamp which represents the Holy Ghost. Then one by one bring in five colored candles each representing the race, as black, ethiopean, white, caucasean, etc., bring them in contact with the lamp and they reproduce the light of Christ taken away. Send the candles out as missionaries to the world and you have the five words of the last text, "The light of the world." This tells how all races can be lit by the Holy Spirit and shine like Jesus.

Then select candles to represent the following, fixing them all before hand, and one after another introduce them and light them with the lamp.

Infant class and teachers.

Mr. and Mrs. Pulwell.

Mr. True Blue.

Mr. Upright.

Miss Fairface from Fifth avenue.

Tommy Dirt from Tangle-foot-alley.

Jim Worst—the drunkard.

Topsy.

The two friends.

Mr. Turnback, (short-wick).

Miss Ruth and Mr. Greene engaged to be married and others as you may desire.

MEMORANDUM.

The Chemical Sermon.

TEXT.—The blood of Jesus Christ, God's Son, cleanseth from all sin.—I John i, 7.

Have a large jar of pure water to represent the condition of man as created and put in the garden of Eden.

Have a black bottle with some tincture of iron to represent sin. Pour a few drops of this in and the water will change to ink black; then talk on total depravity and sin and its results from this, go to the bottle filled with a light solution of Bromine, which looks like blood; then take the text and pour in the truth upon the hearts as you pour in the Bromine and the water changes back to perfectly clear again.

NOTE.—Before you take the jar of water in the service, get twenty grains of tannin in an ounce of water and put a little of this in to prepare the water for the tincture of iron. You must experiment before you use this so as to know how to do it. If your jar holds say three quarts of water, try about one-half spoonful of tannin, one-quarter spoonful of iron and add a spoonful of Bromine. Have a little stick on the table to stir the water.

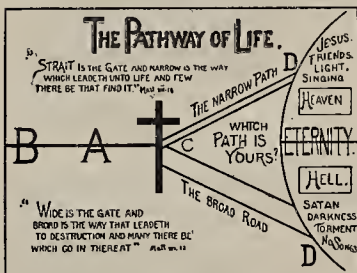
MEMORANDUM.

A Chart Sermon.

"The Pathway of Life."

TEXT—Matthew, vii, 12 and 14.

"The broad road and the narrow path."



Draw the chart on the blackboard or have it painted on muslin.

b.—Birth.

a.—Age of accountability, all have sinned from here.

c.—Choice at the cross of the roads.

d.—Death.

The children who die between B and A, go to God; hence heaven has all the children—hell has none.

There is no choice after D is passed.

The entrance to both paths is by the cross.

To be lost, one tramples under foot the blood of Christ.

Bring all hearers to the C and then enforce the text in Joshua xxiv, 15—"Choose ye this day whom ye will serve."

MEMORANDUM.

The Flag Sermon.

"Seven Flag Signals in the voyage of Life" write to F. H. Revell, 12 Bible House, New York, for his little book on "Flag Signals." Price: twenty-five cents. Select out of the number the following seven. Get the flags made and then let them tell their story as you wave them before the audience.

1. Peace has been proclaimed.—God's proclamation.
2. Prepare for sailing.—Repentance.
3. Want a Pilot.—Prayer for salvation.
4. Captain is on board.—Conversion.
5. Report me all well.—Christian experience.
6. Making for the port indicated.—Testimony to the world.
7. Safe secure.—Life's end.

MEMORANDUM.

The Bottle Sermon.

Have five good sized bottles with half inch ribbon tied around the bottom and the glass stoppers also fixed up with colored muslins. Have a box to put them in so as to hide them from the audience till you bring them out one by one. Give their names as follows:

Mr. Always to be depended upon or *Mr. Always for short.* This the Christian (Pure sparkling water in the bottle.)

Mr. Most Always etc.—Clear water with some white clean sand in the bottom.

Mr. Sometimes.—Water with red manganese as a sediment which shakes up red.

Mr. Seldom.—Water with mud in.

Mr. Never.—Water with ink in—always black.

Contrast the five characters and show the necessity of a clean heart and the impossibility of the four bottles cleansing themselves, but a higher power can take out the mud, etc. So we cannot save ourselves but God can make us all like the first bottle, pure and clean.

MEMORANDUM.

The Cup Sermon.

TEXT.—"My Cup runneth over" 23d Psalm.

Have a large glass jar to represent "My Cup" set it on a tray, and on the tray put flowers to represent the goodness of God by the surroundings of life. Have in the jar some water to represent the gift of life by maternity.

Then bring out one by one seven small cups, filled with water and pour them in.

1. *Health*—Life sustained.
2. *Food*—God makes the wheat to grow, etc.
3. *Raiment*.—No wool without God's cattle.
4. *Friend's*.—Especially Christ the friend of sinners.
5. *Joy*—Some to every one.
6. *Knowledge*—Brains etc.
7. *Light*—Natural and Supernatural.

The water in these fill the jar nearly full, *but not full up to this point.* Saint and sinner are alike See Matthew 7, 45.

Now bring out a large cup with water colored red. "The cup of salvation" and pour in to overflowing. this gives the "blood" tint to the clear water put in by the seven cups and shows Salvation to be the one thing that can run ones cup over.

MEMORANDUM.

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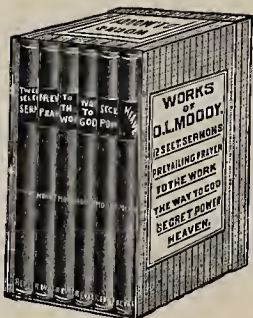
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IS HIS BODY

THE COMING
OF THE LORD AND OUR
GATHERING TOGETHER
INTO HIM

CAUGHT UP
TO MEET
THE LORD
IN THE AIR

THE DEAD
IN CHRIST SHALL
RISE FIRST

THE TRIBULATION
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THE
MILLENNIUM

SATAN LOOSED FOR A LITTLE SEASON

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IN BOTTOMLESS PIT

THE
BEAST AND
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Special Cable to THE NEW YORK TIMES.

LONDON, Nov. 10.—Great Britain's
National Government, which began
its career today with the opening of
Parliament by the King, has already
established contact with the nations
concerned for some adjustment of
reparations and war debts. Prime
Minister MacDonald disclosed during
the debate on the speech from the
throne this was among the first
tasks before the new government.

"I say here," declared Mr. Mac-
Donald, "that, as long as the will
of man has forced upon the world
an unnatural economic adjustment,
the world will never succeed, never
prosper. You cannot decree by your
will that certain blocks of gold—for
it comes ultimately down to that—
when you have high tariff walls,
preventing imports, that certain
blocks of gold should be transferred
from one nation to another. That
economy is crazy, and it is bound
to result, not only in the impoverish-
ment of the nation that hands out
the gold, but ultimately, if not im-
mediately, in the impoverishment of
the nation receiving it.

Contacts Already Begun.

"What has to be done is to get im-
mediately—it is already in hand—into
contact, first of all, with the nations
primarily concerned so that arrange-
ments may be made to extricate our-
selves from this absurd economic en-
tanglement which we have got into."

Mr. MacDonald warned, however,
of the care necessary to achieve suc-
cess.

"If we came out straightaway and
said, 'All this is to be renounced by
a stroke of the pen,' what would
happen?" he asked. "Such an ab-
surdity would lead to nothing but
failure and leave the problem in a
more mixed-up position.

"No, we are going to follow this
advice: that, in the end and before
the world can fully recover itself,
we must put completely behind us
those very mistaken economic poli-
cies which we have been pursuing
since 1918 or 1919.

"We therefore are getting into the
necessary international conferences
and negotiations.

"I place the highest importance
upon the visit of the French Prime
Minister to the American President.
I hope it will lead, firstly, to an un-
derstanding between France and
Germany, but in the full understand-
ing, in the final understanding,
every nation of the world must be a
party to the agreement. That is the
policy of this government."

Insists Study Precede Tariff.

Prime Minister MacDonald re-
iterated the fact that his govern-
ment's mandate was to investigate all
possible remedies to restore British
prosperity, and that it was not com-
mitted to any special policy before
such an investigation. When prodded
by members determined to have an
immediate tariff and asked to give
assurances of the government's spe-
cific policy, Mr. MacDonald made
the following most significant reply:

"You cannot possibly deal with the
financial and industrial position of
this country without considering it
in relation to weaknesses abroad. Our
final trouble two or three months ago
was not owing to internal conditions
here, but to the influence of external
conditions and external psychologies
upon our particular financial po-
sition.

"Storm clouds are coming from
abroad at this moment. They inten-
sify our position and make it impos-
sible for us to avoid certain things
which, but for them, we could easily
avoid."

Later, referring doubtless to an in-
ternational conference on Germany's
difficulties, the Prime Minister said:
"These negotiations must be put in
hand at once, and this government

will take up most of its time immediately upon that."

All of this was interpreted in the House of Commons as meaning that Mr. MacDonald and the more moderate men of all parties associated with him in this new government do not want to rush a protective tariff upon Great Britain until sure not only that it will help England but that it will not prove the last straw that will cause Germany's complete collapse. There is no pretense of international altruism about this. It is taken for granted that financial chaos in Europe would be such a disaster for England that it would make no difference whether Britain had a tariff.

Baldwin Counsels Patience.

Stanley Baldwin, Conservative leader and ranking next to Mr. MacDonald in the new government, addressing a private meeting of Conservative members tonight after adjournment of the House, is supposed to have explained the situation to them, urging them to give the government time to feel its way before making any definite tariff move.

Even more significant is the fact that the proposed meeting of high protectionist members called for tonight by Sir Henry Page Croft was postponed. Their intention was to frame an amendment to the King's speech demanding an immediate tariff. It is probable they will do this yet before the debate on the speech from the throne is finished. But for the moment at least the danger in the European situation and the warnings from Prime Minister MacDonald seem to have got under the skin of all groups in Parliament.

The Manchurian question crept into the debate in Commons today for the first time since the fighting between the Japanese and Chinese began. George Lansbury, new leader of the Labor Opposition, asked the government for an early statement concerning the Asiatic situation and wanted to know if Great Britain, in conjunction with other nations, intended to do anything to end the Sino-Japanese dispute.

Prime Minister MacDonald replied that the government had no information other than what had been published in the newspapers concerning the proceedings at Geneva and the daily movements of Japanese and Chinese troops. He suggested that Mr. Lansbury's question be repeated tomorrow, when the government would undertake to furnish the latest information available.

Cabinet May Discuss Question.

The Cabinet probably will find time to give some attention to Manchuria at tomorrow's meeting, and Sir John Simon, the new Foreign Minister, may mention it tomorrow night in his address at Birmingham on the work of the League of Nations. At any rate, Sir John is going to Geneva Monday to attend the meeting of the League Council when it resumes consideration of the Manchurian question.

As foreseen, the speech from the throne was so brief that King George and Queen Mary, both wearing their crowns, were present at the House of Lords not more than a quarter hour for the resplendent ceremony of the opening of Parliament. When the time came for the King and Queen to leave Buckingham Palace for the Parliament buildings there was a lull in the morning's alarm for the royal progress, but many thousands of persons had been standing for hours in a pouring rain along the route to witness the medieval pageant of royal coaches with outriders, a brilliant military escort and the ancient "Beef-eaters."

It is the speech from the throne, written for the King of course by Prime Minister MacDonald and his Cabinet associates, that furnishes the new government's authority to go ahead and try whatever economic measures the Ministers may deem effective. It commits them to nothing specifically.

Tory Plots Call for a Tariff.

However, before Parliament takes its long Christmas recess, which probably will begin early in December, the partisan program of the overwhelming Conservative majority in the House of Commons calls for adoption of a full fledged tariff system. The soft-pedaling of that plan on the opening day, as already explained, was due only to the gravity of the European economic situation.

The Prime Minister's speech at the opening session, except for the necessary replies to questions from the Opposition and the tariff Conservatives, was substantially what he said last night at the Guildhall banquet, but he alluded at least briefly to every point in Great Britain's present economic situation.

"There is no doubt that sterling going off gold gave certain advantages to our exports, but those advantages may well be temporary," he said. "They are advantages only in so far as they are special and peculiar to this country. They may be met by counteraction on the part of importing foreign countries, or they may be met by similar currency movements, either of will and design or perforce, on the part of the foreign countries trading with us. Therefore they are not a sufficient answer to the problem of how to balance our national credit."

"There is great danger to the people of this country that these changes in currency value may be used for the purpose of profiteering. The government is keeping an eye on that. The government already has taken the power to deal with it, and if, in the evolution of these transactions, the government should find that power inadequate—either not drastic enough or not wide enough in its application—the government will have no hesitation whatever in coming back to this House to ask for further powers."

Prices to Be Watched.

"But there is one thing for which at first sight we have perhaps to apologize, though as a matter of fact it may be, if properly controlled, one of the most essential conditions for reviving world trade."

"That is the rise in the price of primary commodities. Naturally one has to be very careful that these increases in prices of primary products, wheat, for instance, will not be reflected in an exaggerated way in the cost of their products."

Referring to the foreign aspect of the situation affecting British economic welfare, Mr. MacDonald again indicated the earnest desire of his government for new international action.

"As regards another aspect of balancing trade, as I have already said, we must consider what the effect on that balance has been of sterling going off gold. Assuming that the effect was good in certain directions, there are other directions where counterbalancing effects have to be taken into account."

"Supposing the sum total to be good, we shall make a profound mistake if we assume that it is going to be a permanent effect. Here among the various means taken to secure that and there is the question of tariffs."

"So far as the government is concerned, it sticks to its manifesto asking the power to consider this question, asking the power to investigate, asking the power to act. One of the great points made at the election was that we were committed to taxation of food. We are not. Every consideration is to be taken into account."

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*Christ Alone can save the world; but Christ
cannot save the world alone.*

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"I am only one, but I am one;
I cannot do everything, but I can do something
What I can do, I ought to do;
And what I ought to do, by the grace of God, I
will do."

CONSTITUTION OF THE WHITE GUARDS

I

Every boy enlisting in the White Guards is pledged to fight with all his strength in Christ's Name, to defend our country against sin and ignorance and suffering wherever we may find it and in whatever way we can.

II

We will strive, first of all, to train OURSELVES for Christian service as United States citizens by putting down, in our OWN lives whatever will tend to make us unmanly and unchristian, pledging ourselves as long as we are members of the White Guards to fight especially against the following temptations:

1. Untruth.
2. Impurity.
3. Cowardly treatment of those younger than ourselves, and also of animals.
4. Profanity of any kind.
5. Every kind of cheating.
6. Reading books or papers, or keeping company, of which we would be ashamed in our families.
7. Drinking or using tobacco.

III

We pledge ourselves to "lend a hand" wherever we find a chance; to give as we are able to Home and Foreign Missions, and to help the poor and suffering about us, in every possible way.

JOHN WESLEY'S RULE.

Do all the good you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

Little by little the world grows strong,
Fighting the battle of Right and Wrong.

“Trifles makes perfection but perfection is
no trifle.”

Give to the world the best you have,
And the best will come back to you,

Go ye therefore and teach all nations; teaching them to observe all things whatsoever I have commanded you.—*Matt. 28: 19-20.*

Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth—*Acts 1 : 8.*

Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?—*Rom. 10: 13.15.*

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What America needs more than railway extension, and western irrigation, and a low tariff and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshipping but a vain repetition of what decayed nations fell down and worshipped just before their light went out? Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria.

—*Editorial from the Wall Street Journal*

What If THEY Had Quit?

By
C. K. Ober

SENT BY
THE COMMITTEE ON SPIRITUAL RESOURCES
OF THE
AMERICAN UNIVERSITY AT CAIRO

What If THEY Had Quit?

I beheld in my dream, and five men—Peter, Andrew, Matthew, John, and Paul—sat on a hillside, looking out over the Sea of Galilee. It was twenty years after the "Day of Pentecost," and they had met by appointment to talk over a crisis in the lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ and was finding it hard to support his family; and Matthew had just had an attractive proposition at a large income to return to his old place in the custom-house.

Peter, as usual, opened the discussion. He said, "Simon the tanner has inherited the estate of his brother, who was a fisherman and an old friend of mine in Bethsaida, and he has offered to give me a complete fishing outfit, boats, nets, and tackle, with an established trade in Capernaum. It looks like a providential leading, especially as my wife's mother has opened a boarding house in Capernaum and it will cost us almost nothing to live with her while we are getting started again. I can make a good living and a little more by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't

stand the pace at which I have been working. And, then, too, I need the money."

Paul said, "Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus and have offered me a position at a good salary, to open a branch in Philippi, and from there to develop and supervise their interests in the principal cities of Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will still have abundant opportunity for Christian work and can lay by a little something for the rainy day, which I can see is coming."

Then Matthew said, "My story of the life of Christ is having a large sale and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country."

Andrew replied, "Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is where we beached our boat after the miraculous haul of fish, and where we quit the fishing business, and where the Master said, 'Fear not, from henceforth

thou shalt catch men.' How long a time is 'henceforth'?

"Do you see that hillside over there? That is where the Master fed the five thousand, and I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when He looked out over the multitude and asked us to pray that laborers might be thrust forth into His harvest? If we are going to continue to pray that other men may rise up, leave all, and follow Him, can we do less?"

John, who was leaning against Peter, felt a big tear fall on his hand, and looking over to Paul, he saw his jaw set, the old fire come back into his eye and the old war-horse look into his face, and he quietly said, "Men, I don't think we need to talk about this any more; let us pray."

And as they prayed, the things of time and sense receded; a light breeze rustled in the nearby treetop, reminding them of that "rushing mighty wind" of the day of Pentecost, and of the marvelous power with which Peter had preached the gospel on that day; they seemed also to see the Master Himself standing on the shore, just a few rods away, and to hear Him saying to them again, "Launch out into the deep and let down your nets for a draught," and "Fear not, from henceforth thou shalt catch men."

They looked, and the evening caravan for Tyre was just swinging into sight. "Good-bye," said Paul. "I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-bye," said Peter. "Andrew and I will just say good-bye to the folks and we will have time to join the midnight caravan for Babylon, and may keep on East as far as the land of Sinim."

"Good-bye," said Matthew. "There is a group of publicans down in Jerusalem who were going in with me on this tax-gathering proposition but I will get them to join me in financing a five years' campaign in Egypt and up the Nile as far as Ethiopia. I have heard from the Ethiopian Treasurer that practically the whole country is open to us and he believes that all Ethiopia will soon stretch out its hands unto God."

"Good-bye," said John, and he sat there till the stars came out and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters; then he said to Him that stood by, "Lord, do not charge this thing against them. I have felt that way myself at times, as Thou knowest, and I would have gone back to the boats and nets of Zebedee and Sons, only I remembered thy promises, and thy grace was sufficient for me."

"And so it has been for them, in doubt this morning, but now speeding West, East and South, in the power of thy gospel. They are ready to live, or to die, for Thee, as I am.

"I thank Thee for Andrew, for his deep life and steady faith. Let Him stay and work with Peter and then the one who can chase a thousand shall put ten thousand to flight—"

A sudden storm broke over the lake, and I awoke, and as I thought upon the dream I heard the voice of a modern John calling to me out of his rich experience:

"Go labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?"

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We Believe that it is for the best interests of Yale that all men, who have at heart the advancement of the cause of Christ, be united in a definite plan of action. We are agreed that, under present conditions at Yale, it is our duty during our college course, to refrain absolutely from, and to try to suppress, drinking, gambling and betting, and attendance at immoral theatrical performances.

EVOLUTION DOWNWARD.

In our issue for May, 1913, in dealing with "The Downward March of the Federal Council," we quoted a statement which had been given wide publicity, to the effect that the eminent scientist, Alfred Russell Wallace, one of the most ardent supporters of Darwin's evolutionary theories from the time of their inception, had publicly thrown them over in his ninetieth year. A friend, however, calls our attention to the fact that Dr. Wallace claims that this was a mistake of the reporters who interviewed him, and that he still holds to the theory of Natural Selection, of which he was himself the originator, and which underlies the whole system of evolution.

We are sorry to find that we were led into making an erroneous statement, but as we read what Dr. Wallace has himself recently written over his own signature, it seems to us that while he tries to uphold the doctrine of evolution in its theory, he shows most convincingly that in its practical workings it is a lamentable failure. After taking a general survey of all history, he concludes

"That there has been no advance either in intellect or morals from the days of the earliest Egyptians and Syrians down to the keel-laying of the latest Dreadnought."

Then he gives this most scathing and far-reaching denunciation of social and industrial conditions as they have developed since the beginning of the last century:

We see a continuous advance of man's power to utilize the forces of nature to an extent which surpasses everything he had been able to do during all the preceding centuries of his recorded history. We see also that the result of this vast economic revolution has been almost wholly evil.

We see that this hundred-fold increase of wealth, amply sufficient to provide necessities, comforts and all beneficial refinement and luxuries for our whole population has been distributed with such gross injustice that the actual condition of those who produce all this wealth has become worse and worse, no efficient arrangements having been made that, from the overflowing abundance produced, all should receive the mere essentials of a healthy and happy existence.

We have seen huge cities grow up, every one of them with their overcrowded, unsanitary slums where men, women and children die prematurely as surely as though a body of secret poisoners were constantly at work to destroy them. We see millions still struggling in vain for a sufficiency of the bare necessities of life (which in their misery is all they ask), often culminating in actual starvation, or in suicide to which they are driven by the dread of starvation. Yet our governments, selected from among the most educated,

the most talented, the wealthiest of the country, with absolute power to make what laws and regulations they please, and an overflowing fund of accumulated wealth to draw upon, do nothing, although more people die annually of want than are killed in a great war, and more children than could be slaughtered by many Herods.

And while all this goes on in the depths, a little higher up, among the middlemen, distributors of the necessities of life, bribery, adulteration and various forms of petty dishonesty are rampant. And higher yet, among the great capitalists, the merchant princes, the captains of industry, we find hard taskmasters who drive down wages below the level of bare subsistence and who support a more gigantic and widespread system of gambling than the world has ever seen.

And finally, our administration of what we call "Justice" (and of which we are so proud because our judges cannot be bribed) is utterly unjust, because it is based on a system of money fees at every step; because it is so cumbrous and full of technicalities as to need the employment of attorneys and counsel at great cost, and because all petty offenses are punishable by fine or imprisonment, which makes poverty itself a crime while it allows those with money to go practically free.

Taking account of these various groups of undoubted facts, many of which are so gross, so terrible that they cannot be overstated, it is not too much to say that our whole system of society is rotten from top to bottom, and the social environment as a whole, in relation to our possibilities and our claims is the worst the world has ever seen.

These are not the words of some poor prēmillennial "Pessimist," but the utter-

ances of a man on the heights of worldly fame, and honored as a man of letters, and who with keen-eyed vision sweeps the whole range of human history through the ages past. While Mr. Wallace has not the heavenly wisdom which humbly believes the account of creation as revealed in God's Holy Word, yet his position is such that his words may well be given the most thoughtful consideration by all of those proud "Optimists" who boast of the wonderful progress of the present age, but who must agree that his practical conclusions regarding the condition of the world completely overthrow his theory of evolution.

Further articles pertaining to Correct Doctrine and Right Living, Missionary News and Bible Lessons will be found in "The Gospel Message,"—published monthly at 50 cts. per year, and communications concerning the work of the Gospel Missionary Union may be addressed to the President, Euclid and 7th St., Kansas City, Mo., U. S. A.

As God supplies our need, we publish our tracts and send them out free to those who will prayerfully and carefully distribute them. Friends who desire may send postage for mailing.

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President Roosevelt on Sport

Brutality and Professionalism Condemned by the
President—Extract from His Address
to Harvard

I shall not be suspected of a tendency unduly to minimize the importance of sport. I believe heartily in sport. I believe in outdoor games, and I do not mind in the least that they are rough games, or that those who take part in them are occasionally injured. I have no sympathy whatever with the overwrought sentimentality which would keep a young man in cotton wool, and I have a hearty contempt for him if he counts a broken arm or collar-bone as of serious consequence when balanced against the chance of showing that he possesses hardihood, physical address and courage.

But when these injuries are inflicted by others, either wantonly or of set design, we are confronted by the question, not of damage to one man's body, but a damage to the other man's character. Brutality in playing a game should awaken the heartiest and most plainly shown contempt for the player guilty of it; especially if this brutality is coupled with a low cunning in committing it without getting caught by the umpire. I hope to see both graduate and undergraduate opinion come to scorn such a man as one guilty of base and dishonorable action, who has no place in the regard of gallant and upright men.

It is a bad thing for any college man to grow to regard sport as the serious business of life. It is a bad thing to permit sensationalism and hysteria to shape the development of our sports. And finally it is a much worse thing to permit college sport to become in any shape or way tainted by professionalism, or by so much as the slightest suspicion of money-making; and this is especially true if the professionalism is furtive, if the boy or man violates the spirit of the rule while striving to keep within the letter.

The Curse of Professionalism

Professional sport is all right in its way. I am glad to say that among my friends I number professional boxers and wrestlers, oarsmen, and baseball men, whose regard I value, and whom in turn I regard as thoroughly good citizens. But the college undergraduate who, in furtive fashion, becomes a semi-professional is an unmitigated curse, and that not alone to university life and to the cause of amateur sport; for the college graduate ought in after years to take the lead in putting the business morality of this country on a proper plane, and he can not do it if in his own college career his code of conduct has been warped, and twisted. Moreover, the spirit which puts so

excessive a value upon his work as to produce this semi-professional is itself unhealthy.

I wish to see Harvard win a reasonable proportion of the contests in which it enters, and I should be heartily ashamed of every Harvard athlete who did not spend every ounce there was in him in the effort to win, provided only he does it in honorable and manly fashion. But I think our effort should be to minimize rather than to increase that kind of love of athletics which manifests itself, not in joining in the athletic sports, but in crowding by tens of thousands to see other people indulge in them. It is a far better thing for our colleges to have the average student interested in some form of athletics than to have them all gather in a mass to see other people do their athletics for them.

A Boys' Baseball League

The baseball league conducted by the church boys' clubs of Springfield, Mass., has been a continuation of the affiliated club work which has been in existence during the past six months and which has included a basketball league and indoor meet, a boys' conference and a series of seven big summer trips. The baseball league, however, immediately after its organization, was turned over to the Boys' Department of the Young Men's Christian Association under whose auspices it has been conducted.

About the last of April a committee of boy leaders representing the clubs was called and a schedule was arranged for May and June, with five teams entered; it being decided that too many teams and too long a season, for the first year, might be a failure.

These teams were composed of boys between the ages of 14 and 16. For various reasons two of the teams failed to continue in the league and one new team was admitted making four in the league. To the surprise of all, one of the captains had a schedule neatly printed and distributed among the various players.

Games have been played every week at the public park with good crowds and much interest, especially at the last game when two of the best teams were tied for final honors. Two extra innings had to be played before the matter was settled.

The Boys' Department of the Association offered a pennant for the winning team. One strong feature of this has been an increased attendance of boys at the Sunday-schools; one class in particular having received a number of new members. It has been noticed that the churches having an organized work for boys have had the best results in all that has been undertaken.

A number of other teams might easily have

SOURCE MATERIAL FOR SERMONS, RADIO TALKS, ADDRESSES AND GROUP DISCUSSIONS

Incidents in the Quest for Brotherhood

IS NOT GOD OUR FATHER?

Lessing's immortal story, *Nathan the Wise*, sums up the view that faith in God is the heart of every vital religion. In a conversation between a Jewish merchant and a Christian monk, after the Jew Nathan has recounted his forgiveness of a cruelty done by a Christian and his tender care of a Christian child, Lessing makes the monk say, in surprise: "Nathan, Nathan—you are a *Christian!* A better Christian never lived!"

"The very thing," Nathan replies, "that makes me seem Christian to you, makes you a Jew to me!"

AN AGGADIC LEGEND

As I walked one day in the mountains, I saw at a distance what I took to be a beast. As I drew nearer, I saw it was a man. As I came nearer still, I discovered that it was my brother.

AS WE FORGIVE

Walter Rathenau was murdered, a victim of anti-Semitism. And to the mother of the murderer, his mother wrote these lines:

"In grief unspeakable, I give you my hand. Do you, of all women the most pitiable, say to your son that in that name and spirit of him he has murdered I forgive, even as God may forgive, if before an earthly judge he make a full confession of his guilt, and before a Heavenly One repent. Had he known my son, the noblest man earth bore, he had rather turn the weapon on himself than on him. May these words give peace to your soul."
—JOSEPH M. PROSKAUER, in *The Christian Century*.

PUSHING GOODWILL ACROSS ALL BOUNDARIES

During the Great War a Roman Catholic chaplain went out under fire to minister to a boy who lay dying in No-Man's-Land. As he came close the boy said, "Padre, I do not belong to your church." "No," said the padre, as he knelt down, "but you do belong to my God." That is a right thing to say. It does not mean giving up conviction. Let every man of us say, I have strong convictions; may you have yours; you do not, then, belong to my church but you do belong to my God. For we go back now to a world filled with prejudice, where only goodwill can help, and there is not a day when you and I cannot join in that most important movement in the world—pushing goodwill out, across all boundaries, as far as we can make it go.—From a sermon by DR. HARRY E. FOSDICK.

The Jew, the Catholic and the Protestant cannot waste energy in fighting each other, when the deadly monster of unbelief threatens to engulf them all.—*The Christian Advocate*.

I cannot and do not forget that historically the Roman Church is my mother, and that the Jewish faith is the mother of us both.—REV. BOYNTON MERRILL, Newton, Mass.

What this conference is interested in is not what a man believes, but what other people think about him, and do to him because of what he believes.—NEWTON D. BAKER, at a seminar of Catholics, Protestants and Jews.

Intolerance is a social defect that does not arise from any defect in the constitution of the United States. It arises from defects in us. . . . These two defects, of ignorance and carelessness, are remediable; they can and should yield to education.—FATHER MICHAEL J. AHEARN, in *The Christian*.

The law holds man responsible for the loss of or injury to a life, limb or property by malice, carelessness or ignorance. It is equally the responsibility of every one of us to think what may be the consequence of our acts and utterances, and what effect they may have upon the minds and actions of others.—PATRICK A. O'CONNELL.

Keep America safe for differences of opinion and worship, was the plea brought to Denver Saturday by a Catholic priest, a Jewish rabbi and a Protestant clergyman who are touring the country together in the interests of the National Conference of Jews and Christians. Seeds of hatreds which have grown up in Europe must not be allowed to take root on this side of the ocean.—*The Denver Post*.

Mere passive toleration between Jews and Christians is not enough—there must be active co-operation if we are to win. . . . The problem which confronts Protestants and Catholics and Jews is that as citizens of the world we have grown into an interwoven society, and yet continue old disruptive habits that simply do not fit the new situation.—Professor FRANCIS B. SAYRE, Harvard Law School.

Efforts to have children of foreign parentage produce dramatic master-works of their own nation . . . such plays make children aware, for example, that Italians carry in their blood something of the glory of old Rome. . . . They realize that the great figures of the Old Testament are not extinct in line, but that little Moe and little Isidore really are aristocrats by as much right as the little boy who traces his descent from the Mayflower.—BRUNO LASKER, *Race Attitudes in Children*.

PREJUDICE IS CONTAGIOUS

Any intensification of nationalist fervor potentially involves a growth of intolerance, and an increased suspicion of minority groups which differ in any way from a supposititious type of the true American. Irrational though it may be, a fervent American political or economic nationalism tends to suspect Jews and Catholics of dark and nefarious purposes undermining the national welfare because they attend synagogue service or high mass.—Rabbi DAVID DE SOLA POOL.

Hatred is as contagious as love. While we may be confident that Hitlerism can never dominate American life, it is said that already that degrading faith is prompting outbreaks of prejudice toward our Jewish minorities. If tolerance creeps in among us from Germany it is a challenge to us to send back to Germany examples not only of tolerance but of warm sympathetic relations and of understanding cooperation.—Rt. Rev. EDWARD L. PARSONS, California.

The unerring finger of history tells us over and over again that group hatreds, once engendered, do not stop at boundary lines, for hate is a disease of the mind no less than plague is a disease of the body. Generally speaking, we cannot secure tolerance for ourselves without safeguarding tolerance for others; we cannot secure justice for ourselves without striving for justice for others.—U. S. Senator MILLARD E. TYDINGS of Maryland.

IS PREJUDICE REAWAKENING IN AMERICA?

It appears to some that there is at the moment a revival of prejudice and discrimination over wide areas, expressing itself, for example, against the Catholics in Mexico, religious believers in Russia, moderate pacifists in Japan, economic liberals as well as Jews in Germany; and that there are rumblings of a renewal of klan-like prejudices in the United States.

Professor Jerome Davis of Yale Divinity School writes, "I am bound to say that such study as I have made would seem to indicate that taking the world as a unit there has been decided increase of racial and class prejudice."

We must "continue combatting prejudice by common sense, enlightenment, getting together in the confidence that advancement will be made."—MONSIGNOR LAVELLE, *Information Bulletin of The National Conference of Jews and Christians*.

THE POWER OF A LIE

Protocols of the Elders of Zion.—These are again being circulated in the mails. The facts are as follows: The "protocols" is a spurious document, first published by a psycho-neurotic mystic, Sergey Nilus, in 1902. They were a series of charges against an alleged international conspiracy of Jews for domination of the world. They have been proven on incontestable documentary evidence to be utterly false. Informed citizens know their worthlessness and treat them accordingly.

WHAT IT MEANS TO UNDERSTAND

Consider that by such goodwill as we achieve and express we profit more than do the people on whom we expend it. Prejudice impoverishes its possessor—that is a neglected truth. When a supercilious man shuts himself up in his special set, he thinks he is excluding the world from the fellowship of his valuable self but he is really excluding himself from the fellowship of the valuable world. He is making not the world but himself poor, closing doors against kindling contacts and enriching fellowships which come only to those who know that all boundaries can be crossed by friendliness.—DR. HARRY E. FOSDICK.

"To moderate, and finally to eliminate, a system of prejudices which disfigures and distorts our business, social and political relations," this is the purpose of *The National Conference of Jews and Christians*, according to the Hon. Newton D. Baker, one of its co-chairmen.

Current events in world history indicate the necessity of developing a strong and pulsating national consciousness of justice and brotherly love in a country guaranteeing freedom of worship and demanding constructive cooperative effort in behalf of the common civic interests. . . . No citizenry can attain its true stature without brotherly love.—Most Reverend URBAN J. VEHR, Roman Catholic Bishop of Denver.

Non-American religions teach goodwill toward all men. Confucianism: "Within the four seas all are brothers." Hinduism: "To you I declare this holy mystery—there is nothing nobler than humanity." Buddhism: "Let one cultivate goodwill toward all the world—a mind illimitable, unobstructed, without hatred, without enmity. This . . . is the supreme good."—*Men Conquer Guns*, by VAN KIRK and DOUGLASS.

Hostility and unjust discrimination against a religious group coarsens the spirit of people who practice it. On the other hand, some ennobling, refining influences enrich the lives of all who intelligently seek to understand and to appreciate the groups that lie outside their own immediate circles. There appears to be a spiritual law of universal application: in proportion as we champion the rights of others we secure our own.—*Information Bulletin*.

Some three hundred years ago there was a description printed in Latin of some of the discussions that arose at the time of the Augsburg Confession. Being printed in Latin it was called *Confessiones Augustinae*. In that document there is a sentence which often has been attributed to St. Augustine. The sentence is: *In necessariis unitas, in dubiis libertas, in omnibus caritas*. Boldly paraphrased, this means: When we have to agree, we will; when we have to disagree, we will be perfectly free to do it; but whether we agree or disagree, we are going to agree or disagree with perfect charity and with perfect love.—REV. MICHAEL J. AHEARN, S. J.

A VISION OF THE ATTAINABLE

I vision this country as made up of men drawn from many cultures, born in many lands, who bring to the upbuilding of a great national American civilization an ever increasing determination to contribute everything that is good and fine and virile and upstanding from their heritage and, by the same token, to stamp out everything that is mean and crass and hateful from their initial civilizations. . . . Everyone should be encouraged to contribute to the land of our love everything fine that pulses in his blood and comes to him in a noble heritage. If we can make our unreasoning and unthinking people who don't yet see, come face to face with that truth, I think we shall have done something to stamp out racial and religious hatreds in this great land.—JOSEPH M. PROSKAUER, in *The Christian Century*.

DIVISIVE AND COMMON FACTORS

Prof. Emory S. Bogardus listed these observations after a round-table discussion of Jews, Catholics and Protestants in a National Conference Seminar at the University of Southern California, October, 1931:

It was our consensus of opinion that the leading divisive factors among Catholics, Jews and Protestants are:

- a. Difference in church organizations, doctrines, and forms of worship.
- b. Differences in church traditions and historical clashes.
- c. The fact that each group believes it is the most important expression of religion in the world.
- d. The fact that the members of each group tend to generalize more on the unfavorable reports about the other groups than on the favorable reports.
- e. The fact that each reacts against proselytizing on the part of the others.
- f. The fact that racial prejudices tend to augment religious differences.
- g. The fact that social, political and occupational discriminations augment religious differences.

It was our consensus of opinion that there are several factors held in common by . . . Catholics, Jews and Protestants, such as:

- a. There are worthy and unworthy representatives of religion in all three groups.
- b. All believe in the primacy of religion and a spiritual life.
- c. Each group believes in God [definitions may differ].
- d. Each believes that ethical elements are essential in religion.
- e. Each believes in the Golden Rule of do unto others as you would be done by.
- f. Each believes in the capacity of human nature to grow and develop religiously.
- g. Each group believes in the general sacredness of human life.
- h. Each believes in the necessity of worship.
- i. Each recognizes the need for religious education.
- j. All have social service programs and emphasize such factors as economic and racial justice and world peace.

WHAT WE CAN DO TOGETHER

It seems to me important to deal with the situation through building up resistance, rather than through eliminating prejudicial factors. . . . A part of every home, school and club program should be a unit on how to think straight in the midst of biasing influences.—GOODWIN WATSON, in *Race Attitudes in Children*.

Christians and Jews alike want justice to characterize American community life. There are many tasks in that area on which we can work together. As Americans, also, we want what has come to be called "the good life" to continue in its development, and the Jew and the Christian each can share in its contribution in science, the arts, and in philosophy, for the progress of civilization.—ROGER W. STRAUS, in *The Christian Century*.

When we think of certain groups we generalize about them. A pathological state of mind results. We are incapacitated, as far as clear thinking about them is concerned. The energy for creative tasks in conjunction with them does not exist. We spend that energy in emotional antipathies and group conflicts. What we should be doing as Christians and Jews is using that energy to abolish poverty, to conquer disease, to tackle the world peace question—in short, to building the Kingdom of God on earth together.—HORNELL HART, in *The Christian Century*.

If we are to have that kind of education in America, one of the most necessary things to do is to get out of our minds the ancient prejudices and inherited grudges. If we as Jew and Catholic and Protestant participate in public affairs, and annex ourselves to public causes; if the man who is a Protestant finds that on his right hand he has a Catholic and on his left a Jew, and that the three are making headway together for the greater glory of the nation by educating its citizenship to the full performance of their duty as citizens, we will have made genuine progress towards destroying prejudices.—Summarized from NEWTON D. BAKER, in *The Christian Century*.

FOUR DEFINITE PRINCIPLES OF INTER-GROUP RELATIONS

1. *Variety, not uniformity, of cultures is enriching and hence to be desired.* The most worthy and splendid cultures have developed under the stimulus of contact with others unlike itself. This can be shown in the life of Judaism, Catholicism and Protestantism.

2. *Loyalty to one's own group does not necessarily involve antipathy toward other groups.* Antipathy comes only when our first principle is ignored, and each religious group feels that it must impose its culture on the entire world.

3. *Mutual respect between groups must be based on understanding, not ignorance.* Experience shows that first contacts usually reveal more fundamental differences than has been suspected. If people have the patience to move through this disconcerting interval until they can really put themselves in the other person's place, they may come to mutual respect.

4. *Group loyalty is validated only by a stronger loyalty to something greater than the group itself.* Just as a nation is crippled by its 100 per cent patriots, so a religious group is stultified by its narrow loyalties. The smaller loyalty must ever be sacrificed to the higher. This paradox has escaped the notice of many. It is, in essence, the principle of losing life in order to find it.

We suggest four "higher" loyalties: Loyalty to the American ideal of freedom—religious, political, and economic freedom; loyalty to the world-neighborhood ideal; loyalty to the human ideal of respect for personality; and loyalty to the highest spiritual ideal—loyalty to God.—Condensed from a paper by BRUCE CURRY.

SOURCE MATERIAL

PART II

WHAT IT MEANS TO MISUNDERSTAND

What Are Our Prejudices?

To dislike a person is not necessarily a prejudice, but to dislike him because he is a member of a church or party is a prejudice.—Professor JOHN A. LAPP.

Prejudice may be positive, tending toward blind acceptance of something or somebody. It may be negative, tending toward condemnation of something or somebody. It is an emotional reaction, not based upon rational considerations.—WILLIAM BIDDLE, in *Psychology and Prejudice*.

Racial, nationalistic, religious and all other varieties of prejudice are fundamentally socially conditioned reactions. There are no instinctive prejudices. All are socially created. . . . By social conditioning, I mean that the social environment into which a child is born is replete with admonitions, positive and negative, which tend accumulatively to fix attitudes.—JULIUS DRACHSLER, quoted in *Jewish Experiences in America*.

Prejudice, it must be remembered, like atrocity-story propaganda during the war, is made for home consumption. It tickles one's pride and stimulates belief in the superiority of one's "own people." We must never forget that prejudice is the outcome of "we-group" versus "other-group" relationships.—KIMBALL YOUNG.

I am sometimes troubled by the feeling of certain people that prejudice can be fought by saying nothing about it. This has never seemed to me a good method of solving any problem, and I think it's particularly ill-advised in the case of discrimination. The more we know about it the smaller will its territory be. Light, and a lot of it, is the best solution.—HEYWOOD BROWN.

It is evident that in Wisconsin, for example, there is much difficulty in placing Jewish graduates in Protestant or Catholic communities as teachers. So, too, our Catholic students report difficulties in getting positions in strong Protestant localities.—KIMBALL YOUNG. In parts of New England a Protestant has difficulty in getting a job as a public school teacher where Catholics are in the majority on school boards.—A Massachusetts school teacher.

It is not difficult to find proof of the remarkable extent to which moving pictures—and the best classics no less than the most blood-and-thunder films—already have affected popular thinking on race attitudes.—BRUNO LASKER, in *Race Attitudes in Children*.

Among the colored people the expression "to pass" means acceptance as white. With deep regret must be reported the wide growth of a synonymous phrase among Jewish applicants for employment. With them "to pass" means acceptance by personnel managers as Gentile.—J. X. COHEN, in *Opinion*.

The Nature and the Cost of Prejudice

Prejudices Become Habits.—Our beliefs are really habits, which are usually acquired insensibly, and not at all as the result of taking thought. This makes them appear to us natural and inevitable when they are called to our attention. So to criticize them seems an impertinence. It is interesting to observe how many of the opinions hotly defended in later life by the conservatively-minded are those which might readily dominate the mind of a twelve-year-old boy or girl. We use without blushing the expression, "We have always thought," and too often we really have!—JAMES HARVEY ROBINSON in *Christian and Jew*.

Prejudice Is "Stereotyping."—"Prejudice" means just what it says—to "prejudice" a person or group. Prejudice always has an element of dislike if not fear and hatred in it. Prejudice is found only where there is a customary, group-accepted set of stereotypes—or ideas and emotions about another group *thought of as a unit*. Mr. Isaacson is not an individual of education and travel first and, secondarily if important, a Jew. Mr. A. Giolotti is thought of as a "Dago" by the people who purchase his vegetables. He is never thought of as a personality—aside from this group-made picture of his natural background.—KIMBALL YOUNG, adapted, in *The Social Psychology of Oriental-Occidental Prejudices*.

The Cost of Prejudice.—Moreover, we pay for all our prejudices. We pay intellectually, since however much we learn from books, we learn more from people, and we learn especially from those who differ with us, much more than we could learn from those who are like ourselves. Yet the moment we are prejudiced against people, we make it impossible for them to teach us. We pay religiously for our prejudices, since prejudice makes for dislike, hate, strife and bitterness, against which religion is constantly striving. We pay for our prejudices economically. Hate lowers our economic efficiency, it reduces the productive capacity of those who work for us.—Rabbi HARRY LEVY, Boston.

Inter-Faith Prejudices

Catholics admit that their attitude is that the Catholic Church has the complete revelation of God, with a living, teaching authority to interpret that revelation, whose decisions, under conditions, are infallible, though they do not pretend to judge the sincerity of those who differ with them. Of course, Catholics admit that there are many matters not embraced in revelation about which we must use our God-given reason. Nor need this attitude in regard to revelation affect the social relations of Catholics and others in this country in a way to produce unpleasantness.—J. ELLIOT ROSS, in *Religious Education*.

Errors, misunderstandings, which persist and are repeated against the Catholic Church . . . seem incredible, But Catholics, also, sometimes lack a just appreciation of their brethren; they lack fraternal charity, because they lack acquaintance with these groups. One does not know all that there is of preciousness, of good, of Christianity, in these fragments of ancient Catholic truth.—PIUS XI, January 9, 1927.

Half the arguments (actual or implied) against the employment of Jews in America have their origin in the opinion that they adapt themselves too slowly (or not at all) to western ideas, the other half that they adapt themselves too rapidly. . . .The explicit reasons are more often of the second type.—BRUNO LASKER, in *Jewish Experiences in America*.

In rationalizing their prejudices, present-day Christians invariably mention Jewish social behavior and personal manners as the main root of Christian ill-will. A knowledge of the ghetto life is essential to understand why the less cultured Jews are crude and clannish. Christian people ostracized them, and in Europe chained off by law certain sections where Jews were isolated. Why are Jews not farmers in larger numbers, and why are they associated in our minds with money-lending and restricted trades? The answer is that for centuries Christians kept them from owning land, and refused them participation in normal economic usefulness.—*Information Service of the Federal Council of Churches*.

When Prejudice Attacks Children

The influence of the church, says a middle-western high school teacher, is generally to give the white Protestant child a feeling of superiority, of being the elect. Others are newcomers, outsiders, to be either welcomed or rejected, but not to be met as equal. A New Jersey parents' group agreed that, as far as educational influences are concerned, up to the present time no effort has been made in school or Sunday school to overcome adverse race attitudes. In Sunday school no emphasis is laid on the brotherhood of man socially.—BRUNO LASKER, in *Race Attitudes in Children*.

We should be intent upon raising a generation that shall have breadth of understanding and a generation that shall develop its methods of cooperation with one another, however different their religious faiths, without the hindrance of prejudice inherited from the past. Our children will bring the refreshing winds of truth into our communities if we will not insist upon poisoning their minds with the hatreds which we developed.—ESTELLE M. STERNBERGER, in *The Christian Century*.

EXCERPTS FROM RECENT BOOKS

Some Prejudices were Imported

Yet the fact, of course, is that even in America there have been subtle transplantations of some old world prejudices, historically justified there perhaps, but among us both unjustified by experience and inconsistent with the accepted and declared principles upon which our political and social institutions are built. Unhappily our immigration laws have not excluded these immigrant prejudices, and even more unhappily, their naturalization has taken place without the restraints of judicial inquiry, so that while the record seems clear, the fact is that scattered all through our American life we find vestigial

remains of the old world religious wars and of its racial antipathies, which have long since lost any normal or useful function, but for some reason have enough vitality left in them to be made the basis of a flaming irrational feeling when political or economic exigency tempts people, in a greater or less degree, to want to persecute their fellowmen. For this reason, it has always been sadly easy in the United States to form groups to proclaim the inferiority of some other group and, if the real reason for wanting privileged opportunity for the proclaiming group did not justify it, resort is had to a nightshirt, some mystical pass words, night riding on white horses, or some other fantastic external manifestation of group consciousness based upon appeal to religious or racial prejudice against some other group. . . .

From preface by Newton D. Baker, pp. 1-2,
to *All in the Name of God*, by Dr. Everett R. Clinchy.

Cultural Pluralism—The Only Safeguard of Tolerance

...Cultural pluralism is an essential characteristic of genuine democracy at its best. John Dewey, describing a democratic society, says that in it individuals give freely to others of the peculiar value, essence, quality, and contribution of the group to which they belong, and receive freely the corresponding treasures of every other group, and this without violence to the complete uniqueness of any group.

The success of a painting cannot be attributed to any single element in it. In every good picture, each part of the canvas makes its own contribution, and it is the blending of the parts, as in the symphony of an orchestra, that constitutes the charm of it. Similarly, no single culture is the criterion of human excellence. Whatever virtues characterize the American scene, they have been achieved because of cultural diversity, not in spite of it. Protestants, Catholics and Jews must all be free to express themselves; opportunity for communication and interchange between these groups must be kept free and vital; each having something essential to contribute to the common store must conceive itself to be a partner with the others in building up the commonwealth; and all citizens must cooperate on the level of equality in common tasks. The progress of the United States depends upon the frank recognition of the fact that its population is composed of individual groups, and upon the willingness of each group to respect the rest and collaborate with them. The tone, the color and the value of the emerging human picture depends not on this or that feature, but on the *ensemble*.

From Dr. Everett R. Clinchy—*All in the Name of God*, pp. 177-8,
John Day Co.

The Bogey of Superior Race

American spokesmen for the theory of a superior race have contributed nothing of scientific value to the support of that doctrine. While nationalistic patriotism and hundred percentism have employed this borrowed theory to support the proud boast of superiority for a particular section of the white race and to advance policies of discrimination against all others, the trend of research has been in quite the opposite direction. The cultural attainments of different races in their native habitats are as obviously different as their physical characteristics, but no competent anthropologist today is willing to say that an individual of any race is necessarily inferior in his cultural possibilities to an individual of any other

solely because of his biological racial heritage. Whatever may be our preferences or prejudices with reference to maintaining for the white race, or for any particular part of it, such purity and dominance as it now has, the arguments from biology, anthropology, and history offer little aid and comfort. The "passing of a great race" and the deterioration of civilization are not to be feared on the ground of "the rising tide of color"; and the permanent primacy of Nordic culture is not to be hoped for on the ground of inherent racial superiority biologically transmitted."

From *Intolerance*, by W. E. Garrison—
Round Table Press.

Hiding Base Motives in Lofty Words

But to attain those ends it [social education] must do some things which humanity has never yet generally succeeded in doing and which require, if not a change in human nature, at least a change in the way human nature behaves. It must conquer fear; for fear has always been the mother of the most stupid and cruel types of intolerance; for fear, not courage, is the ruling passion in war. It must put away hatred, as it easily can and naturally will when it puts away fear, for we fear first and hate afterward. It must cease to think of men primarily by classifications which are irrelevant to the major issues and to describe them by terms to which a connotation of prejudice is already attached—Jew, Negro, alien, socialist, Catholic. These classifications have their importance for certain purposes but are meaningless for others, and every such category contains a vast variety of individuals. *Above all, men must learn to put self-interest and class-interest in their proper place—which is an honorable but subordinate one—and to call them by their right names.* The root of much of the bitterness that has marred the history of mankind and that has constituted the history of intolerance has been eagerness for economic advantage, or for power or prestige, masquerading as loyalty to lofty ideals or to the nation or to the will of God.

From *Intolerance*, by W. E. Garrison—
Round Table Press.

The Philosophies Conditioning Cooperation

Few men have a thought-out philosophy. Most of them are content to follow the leader, whether that leader be tradition and upbringing, or a dominating personality. Others are content to follow the line of least resistance, to accommodate themselves so as to live on tolerable terms with their immediate fellows. It is alleged by social psychologists that the mass of people, even in an era of well-nigh universal schooling, are unreflective and impulsive in their social relations. In the age of isolation, before steam and electricity and radio, uncritical living constituted no special menace to social harmony and health. Today, when whole peoples can be subjected to the pressure of propaganda by press or radio, it becomes supremely important to make all the people critically minded, lest, like the Gadarene swine, they hurl themselves in blind passion over some cliff. When designing military and political leaders in more than one country, within recent years, have converted a civilized nation into an unreasoning herd, contemptuous of civil and religious liberty, then religious leaders in America can hardly afford not to try to immunize their people against such hazards.

From Silcox and Fisher's *Catholics, Jews and Protestants*—
Harper and Bros.

Cultural Cross-Fertilization

The sociological philosophy of cooperation and non-cooperation may be put in brief and untechnical language. Unless there is close articulation and free interchange among all the member groups in the body politic, the health of the body as a whole will inevitably suffer. Organized cooperation for the good of the whole means lowering the barriers among different heredities so that each cultural group can readily make its contribution to the common weal. Interstimulation of diverse ideas and customs unified by underlying common ideals and loyalties, rather than suppression of difference, may contribute greatly to cultural growth and the development of a richer American civilization. Association in common tasks for the general good is a sure road to the removal of ignorance and its evil progeny. On the contrary, isolation from and ignorance of one another among religious and racial groups may lead to mutual distrust, friction and schism.

From Silcox and Fisher's *Catholics, Jews and Protestants*—
Harper and Bros.

A TOLERANCE CODE

Tolerance does not mean that I believe that your religion is as good as mine, that it does not matter what a person believes; tolerance does not mean that I or you must surrender a single tenet of what we hold as true. That we must whittle down our respective beliefs and convictions, reduce them to a common denominator, make them a colorless, tasteless, unacceptable general concoction.

Tolerance means, in the first place, that I go on the assumption that you are sincere in your belief that your religion is the right one; it means that we will accord to each other the right to believe whatever we wish so long as our beliefs will not interfere with the commonly recognized decencies and generally accepted proprieties; it means that we, who are of different faiths, are more anxious to understand one another, than to refute one another; we are more desirous of appreciating one another's views and difficulties than we are of criticizing or condemning one another; it means that when we judge one another we shall judge with the greatest consideration and charity; it means that under given circumstances we will agree to disagree in the matter of religious beliefs, but that we are resolved not to make life miserable for one another, we are resolved not to put up barriers between us, we are not going to deprive one another of civic or social rights or privileges, just because we happen to entertain different ideas in regard to the Supreme Maker of us all.

Tolerance means more than all that: It means that we are going to have a high regard for one another's intentions, that we will not question one another's sincerity of purpose, that we will respect one another for being true to our convictions, that we will be anxious to cooperate with one another in all efforts that will make for civic, economic or social betterment. Now, there is a good philosophy, a good justification for such an attitude of mind. I cannot possibly understand how you arrive at your religious convictions, you cannot possibly understand how I arrive at mine; there is only ONE who searches the reins and the hearts of man, and consequently there is only one who has the right to sit in judgment over us all in these matters.

Patrick Henry Callahan of Louisville, Ky.



FROM

THREE

ANGLES

FOREWORD

A COMPETITION was established a year ago by Mr. Clement M. Biddle of New York in which the high school students of all nations were invited to name their heroes and to support their choice by brief essays. The results have just been announced by Mr. Augustus O. Thomas, president of the world federation of education associations and chairman of the committee of award. The following are the characters which received the largest number of votes, arranged in the order of their popularity with the contestants: Pasteur, Lincoln, Columbus, Washington, Franklin, Wilson, Florence Nightingale, Joan of Arc, Socrates, Gutenberg, Livingstone and George Stephenson. Thirty countries were represented among the contestants. Five of the twelve prize-winners were from foreign countries, and five of them were girls. The winning heroes are remarkably well distributed among the fields of constructive human effort: a humanitarian scientist, the great emancipator, an explorer, the father of his country, a homespun philosopher and plain-clothes diplomat, the founder of the league of nations, the first great nurse, a mystic-soldier-saint, a philosopher, the father of printing, a missionary, and an inventor. Some of these obviously appealed to the youthful imagination for what they were and some for the practical consequences of what they did. There is no great military commander in the list, no king, no writer, no financial genius, no orator. One philosophy underlies all these lives: it is Christ's concept of life as a trust, a stewardship. These three men, out of three different countries, express this same conception from three different angles.

CHASE SALMON OS-
BORN — *The Iron
Hunter, mining engin-
eer, former Governor
of Michigan, declares
in the American Mag-
azine that steward-
ship will cure "the
pig habit."*



MY GREATEST inheritance was poverty. With poverty came gibes and slurs from children who had more. It made me bitter for years. But it stimulated me to do things, for poverty is ambition's stepladder. With the acquisition of some money and enough food and respectable clothing came reflection. I saw the earth as a vast banquet table. Sort of a buffet or what the Scandinavians call a *smorgos* board. This table is laden with the nourishments and the spices and flavors of life. Some persons, I noted, were rudely pushing weaker ones away and hogging the good things, even the actual food in instances. There is enough to go 'round, if all would take only a fair share. But with some taking more even than they could eat and hoarding it, others had to go hungry.

I made up my mind to give back whatever I had that I did not need to live upon. People who take more than they need from the table of the earth do not always know that they are pigs, but they are. Socialism will not cure the pig habit. The way out is for those who take more to consider themselves as trustees for the surplus. Maybe some day they will help others up to the table, where they can help themselves. That day is coming rapidly.

This charity must not be called charity. The name for it is JUSTICE. Add to it human love, and the world is made safe and happy for all mankind.

A genuine spirit of giving would heal most of the evils of the world. Not giving as *charity*, but a genuine giving by each man of his best self for the common good of all.

Our system of education makes for false appetites. Success is measured by taking only, which leaves in its trail hunger of soul and pain of body and ill-health of mind. We are educating unconscious and conscious burglars, who are trained skillfully to take as much as possible and give as little as possible. This is not the worst phase of modern education—it is that it is builded upon the assumption that taking is happiness; which is to say that *having* is happiness. . . .

In the long run the balances would be the same if the competitions of life were those of giving rather than taking, and there would always be a better taste in the mouth of mankind; there would be no heart hunger, no bitterness, no envy, no malice, no war, no woe; there would be all joy of living; no fear of death.



FRITZ KREISLER —
*Musician, war-
hero, says in Success
Magazine "life means
my opportunity to
serve humanity."*



I RECEIVE messages from men and women located in many quarters of the globe telling me that my music gives them happiness. If that is so, then I am happy—happy that I can bring cheer to a few at least in this sad world of ours. As for the financial end of my art—to be quite truthful, I must admit that, as my dear father did not believe in selling his medical knowledge, so it nauseates me to have to sell my musical ability.

I was born with music in my system. I knew musical scores instinctively before I knew my ABC's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music.

Do you thank birds for flying in the sky, or do the birds charge you fees for singing in the woods? Music is too sacred to be sold. And the outrageous prices the musical celebrities charge to-day truly is a crime against society.

Well, I have my own way to solve this problem for myself, and to keep my conscience free from contamination: I never look upon the money I earn as my own. It is public money. It belongs to the public. It is only a fund entrusted to my care for proper disbursement.

So I never spend the money I earn in high living or for my personal pleasure. If I did, I should feel guilty of a heinous crime. How can I squander money on myself while there is so much misery, so much hunger in the world? As a matter of fact, to be perfectly healthy the human body does not need much. We artificially create and increase our needs; develop costly habits; then feel miserable when we can not have things.

I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread—some child, perhaps, of a bottle of milk. So many people go hungry in the world every day—yes, even in this big, bountiful America! You know where I live; you know what I eat; you know what I wear. My beloved wife feels exactly the same way about these things as I do.

In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!

For the welfare and progress of the human race—for the very preservation of civilization itself, a revaluation of individual and national success is essential.



SIR WILLIAM HART-
LEY — *Merchant,
man of wealth, church
leader — deals with
stewardship as the
philosophy of life
from yet another
angle:*



IT HAS long been my conviction that a business man needs some definite means of escape into the larger life of the higher world and that nothing compares in that regard with the decision to devote to humanitarian work a definite and GROWING share of the total income.

I sit on my money; I don't let it sit on me. To distribute my money is a harder and more anxious task than making it.

The greatest event of my life occurred on January 1, 1877. On that day my wife and I made a written vow that we would devote a definite and well considered share of our income to religious and humanitarian work, and that this should be a first charge, and that we would not give to the Lord something when we had finished with everything else.

Since that date we have often increased the proportion, so that the original percentage is now left far behind. The distribution of the Lord's portion has been the greatest joy of my life.

If a man has to have a fight with the devil over every 50 cents or \$25 he gives away, he will often be worsted; he will imagine he is giving far more

than he really is. With my system, the struggle only comes once and you know exactly where you are.

The real, deep, lasting and genuine happiness of my own Christian life began when I was led to see how dishonoring to God it was to give money for His cause in a spasmodic manner and how much more satisfactory it must be to give Him just in the proportion He gave to me.



Stewardship Department
General Council
Presbyterian Church in the U. S. A.
156 Fifth Avenue, New York, N. Y.

Thayer tells us that the original meaning of the Greek word for sermon, "homily," was "companionship, intercourse, communion." And Professor Riddle has testified: "In editing Chrysostom, I have been struck by the frequency with which he introduces objections or queries. While his homilies are continuous, there is a constant ideal interlocutory process."

Even as far back as 1622, the laymen of England were restless under the much preaching, and in that year King James himself directed that catechizing take the place of the afternoon service. No wonder, then, that that man of God and experienced pastor, Bishop Joseph Hall of Exeter and Norwich, in 1656 wrote: "There is no one thing of which I repent so much as not to have bestowed more hours in this public exercise of catechism; in regard whereof I would quarrel with my very sermons, and wish that a great part of them had been exchanged for this preaching conference."

Much more such testimony do we find in Dr. Trumbull's "Yale Lectures on the Sunday-School," which reads like much of the present-day criticism of pulpit methods.

As one solution of this problem of bringing pastor and people together, there is the question-box. Let it be neat and attractive, with "Pastor's Question-Box" strikingly printed upon it, the box being so placed that every one passing out from the Sunday services and the mid-week prayer-meeting can not fail to see it. There should also be blank cards and a pencil always convenient. There are the following practical arguments in its favor:

1. It will help to interest the men, especially the young men, in the services. For, if properly conducted, it tends to disarm such criticism of the pulpit as Emerson's, offering a free field, no favors, and a fair fight to get at the truth; and there is nothing that better appeals to thinking men.

2. It ought to develop manhood in our ministers, encourage ideas, and compel well-furnished minds.

3. It will develop intelligent, robust Christianity among the people.

4. It will make more ministers out of our boys and young men by making old and young talk theology more in the homes.

5. It will give the minister wider scope in his studies, and compel the choice of themes sufficiently simple to be understood, and sufficiently practical to be of interest. It will tell the minister what his people are thinking about, and about what they wish him to talk.

6. And finally it will send the people home more nearly convinced, if thus you give them a chance to air their objections, or (shall we say) to get the interrogation points out of their systems.

In a former charge of the writer's this method of the question-box was tried, and some of the questions then asked were the following. They may be divided into three classes:

Philosophical

1. Why did God harden Pharaoh's heart?

2. Why do we pray, "Lead us not into temptation," when in James 1:13 we read, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man"?

3. Would it have been possible for God to have created the world in six days, regardless of what scientists say?

4. Is it enough that a person always follows the dictates of his conscience?

5. Are men by nature children of God, or do they have to experience a change to become such?

It is evident these questions, with their

ramifications, will lead to a fairly respectable course in outlines of theology.

Exegetical

1. Please explain Matthew 26:29, the last clause.

2. What is meant by the "eye of the needle" in Matthew 19:24?

3. If the world was not made in six successive days, why do we keep the Sabbath day once a week according to the commandment?

4. What did Paul mean by speaking of delivering certain people to Satan?

5. Do all angels have wings? What is the difference between an angel and a cherubim? (I quote verbatim.)

The writer is free to confess the last subject is one which, up to the time of the question, it had never occurred to him to study. Of doubtful profit, perhaps; but of great interest to all did the meeting prove that was given over to a careful exegesis of the biblical references to angels.

Questions in Practical Ethics

1. Is it wrong for a professing Christian to drink intoxicating liquors? When not?

2. Is it right, in your opinion, for active Christians to attend the theater?

Questions of this character were perhaps the most frequent. They gave a magnificent opportunity to the writer to say a good many things with regard to Paul's "law of the Christian conscience" that are best said when the people who are interested ask for one's personal opinion.

One thing is certain with regard to the question-box,—like all other schemes, wise or otherwise, it will not run itself. It is not automatic. And it will increase the labor of both pastor and people. In this connection, Dr. Schauffer's remark in the superintendents' conference at the International Sunday-school Convention in Toronto is suggestive. A man from the West had just outlined an unusually novel and successful method in the conduct of a Sunday-school. As he sat down, Dr. Schauffer characteristically said: "W-O-R-K! work! That's what his speech spells. And the burden of every good speech is, better workers and better work. All methods mean hard work and sacrifice on the part of the leader."—*The Rev. Henry Seymour Brown, East Aurora, N. Y.*

The Pastor's Question-Box

It was Robertson of Brighton who called the pulpit the "Coward's Castle," and a modern man of affairs who said that he liked the Episcopalian service because in it one had a chance to talk back. Whether just or unjust, Emerson's criticism is suggestive: "I hear a preacher announce for his text and topic the expediency of one of the institutions of his church. Do I not know beforehand that not possibly can he say a new and spontaneous word? Do I not know that, with all this ostentation of examining the grounds of the institution, he will do no such thing? Do I not know that he is pledged to himself not to look but at one side,—the permitted side, not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench are the emptiest affectation." And so we find the laymen, especially those who think, restless under present conditions and suggesting new methods, preferable to that of the pulpit-sermon.

In his volume "A Young Man's Questions," Robert E. Speer suggests: "It would be a good thing if some Sunday evening church services should be turned into Bible classes, or informal conferences on the Bible and its teachings. A good deal of preparatory work would doubtless have to be done. It is far easier for a minister to prepare a sermon or prayer-meeting address and do all the talking himself than it is to get others ready to take part and to work up a good religious conference or Bible discussion. But by hard work men must be got to study the Bible, and if intelligent laymen were to take charge of Sunday evening services, two or three laymen uniting to conduct one service, with a view to direct Bible teaching or discussion, there would be good results. At any rate, the laymen concerned would be compelled to work over the Bible a little more."

This effort to bring pastor and people together, to sharpen the wits of both, and to get at the truth by what Dr. Trumbull has called "free and familiar interlocutory teaching," is as old as the Christian church.

The Men Who Would Not Be 'Put Upon'

By DOUGLAS S. BROWN

WHO would ever think that an original, signed copy of the Solemn League and National Covenant would find its way to Richmond from Scotland?

This unique document is the personal property of Mrs. Charles Edgar, of 3213 Barton Ave., and a member of the Third Presbyterian Church. So highly does Mrs. Edgar treasure this copy of the historic paper that she usually keeps it in the fireproof vaults of the Spence Library of the Union Theological Seminary.

Mrs. Edgar, whose husband was a Scotchman, had it as a gift from a friend who moved to this country from Edinburgh in the latter 1800's. As far as known, it had been in the family several generations, being handed down as an heirloom.

This document is of extraordinary interest. Its pages are worn and yellow with age and yet remarkably well preserved, considering that it lacks only four years of being 300 years old. Perhaps its excellent condition can be explained by the fact that it has been bound in a hand-sewn sheepskin jacket with eight other leaflets, several of which are older than this copy of the covenant. The title page bears the inscription: "Printed by Evan Tyler, Printer to the King's most excellent Majesty, 1648. Edinburgh."

This is a copy of the covenant as it was renewed in that year of 1648. The Scots had a way of renewing this oath every time they felt the pressure of despotic government tightening its

Richmond Woman Owns Original Copy Of Solemn League and Covenant

Later in would be known as the Stony Sabbath. Toward the Cathedral of Saint Giles flowed a great and steady stream of people, nobles, gentlemen, burghers, ladies and their maids. The hot Summer sun shone on sword and silk, on woolen and leather. It shone no less on nerves and tempers strained to the breaking point. The air was filled with an almost electric undercurrent of deep resentment and tense excitement.

The ministers at the cathedral had announced that the services would begin between 8 and 9 o'clock, and since dawn the whole city had been astir. When the appointed hour arrived the familiar ritual proceeded with its usual tempo until Dean Hanay stepped forward with a small brown book in his hand. There was immediately a great disturbance in the congregation at the sight of that mild little folio. A murmuring of voices arose and an excessive shuffling of feet. As the dean started reading his voice was drowned out by shouts from the men and cries from the women. What a tumult a few printed words can make! What a little book to create so great a stir!

But this little dum-colored volume was no ordinary book; in

National Covenant. By it the people of Scotland bound themselves in a "Godly band" with an enduring covenant to maintain Presbyterian doctrine and polity as the religion of their land. They realized the revolutionary nature of the covenant and the personal dangers in defying a King who believed himself alone to be responsible to God for what he did and who felt it was his God-given privilege to tell his people what they were to believe concerning God. This awareness of danger they expressed in the following paragraph from the covenant:

"We join ourselves willingly in the Doctrine, Faith, Religion, Discipline and use of the Holy Sacraments. Promising and Swearing by the Great Name of the Lord our God, that we shall continue in the obedience of the Doctrine and Discipline of this Kirk, and we shall defend the same according to our Vocation and Power, all the days of our lives, under pains contained in the Law and danger both of Body and Soul, in the day of God's fearful Judgment... (we also pledge) to the mutual defense and assistance every one of us of an-

the barrons—so many of them it was "neir right" at night before they had finished. The ministers signed the following day and finally the common people. Nobles, barrons, lords, ministers, burghers, ladies and maids—surely this was the true will of the people.

Some were not content merely to sign their names but added "until death." Others, we are told, opened their veins and signed with their own blood. In the original parchment copy of the covenant can be seen the names of both men and women signed in this manner. A sturdy, determined people these Scots have always been!

After those wonderful days in Edinburgh when the flower of Scotland put its name to the "Fair Parchment," many duplicate copies were made and sent all over the nation. In a short time it was subscribed to by almost the whole country. The people had answered the King—they had defied him.

Charles, of course, was outraged. He felt both his honor and his crown were challenged. He set about enforcing his will with the sword. Before the contest in arms had proceeded very far, however, Charles became embroiled with his English Parliament on principles similar to those which had so provoked the northern kingdom.

Rare volume, yellow with the age of years but well preserved, contains the covenant as it was renewed by the Scots in 1648, a reminder that they could not be trod upon. Below, the owner of the historic document, Mrs. Charles Edgar, who keeps it in the vaults of the Spence Library of the Union Theological Seminary.



other, in the same cause of maintaining the true Religion and his Majesty's Authority, with our best council, our bodies, means and whole power, against all sorts of persons whatsoever. So that what shall be done to us all of us for that cause shall be taken as done to us all."

Some Signed in Blood?

THIS national covenant was a polite but bold declaration of war on the King and his government if they insisted upon carrying to the conclusion the intention of thrusting an unwelcome theology upon the Scots. The scene at which this great covenant was first signed presents a picture unrivaled in the annals of Christianity.

Feb. 28, 1638, was set as the day for the people to assemble themselves and fix their names to the parchment. On that day the people of Edinburgh and the surrounding countryside, high and low, rich and poor, flowed into the city. The meeting place was in Greyfriars Kirk.

Tradition says that the actual signing took place both within the church itself and on top of a tombstone in the church yard. The nobles signed first, then

This struggle in England was of such grave political import that Charles' quarrel with the Scots became a secondary matter for the time being.

In consequence of all this diplomacy both houses of Parliament met in St. Margaret's, Westminster, with the Westminster Assembly and took the oath to uphold the Covenant and the Solemn League. The deed was done. At least on paper the churches of the United Kingdom were one. Later events proved the act not quite so final. In 1661 the covenant was burned by the hangman and rejected by act of Parliament in both England and Scotland in 1662. It became a criminal offense to own its measures.

It is an original copy of this last version of the Solemn League and National Covenant which Mrs. Edgar owns. It is a copy of that approved by the committee and publicly owned in all the churches in Scotland at the renewing of the Solemn League in the years 1648 and 1649. Today it stands as mute evidence of the sacrifices made by men and women of other generations for the principles on which our way of life today is built.

grip upon them. They renewed the covenant as a reminder that they could not be trod upon.

This particular copy undoubtedly was one of those circulated among the churches for signatures in 1648. There is reason to believe that it was signed by members of a church in or near Edinburgh. There are more than 164 names attached to the printed text, which apparently were written with a quill. Among them can be seen such famous names in Scotch history as Leslie, Mortimer, Murray, Alexander, Chalmers and Maitland.

In case your information on the subject of the National Covenant is scanty all you have to do is to ask your Presbyterian neighbor. He will tell you it is one of the most important documents in the history of religion. Some have even called it the Magna Charta of religious liberty. Certainly it is a document that will remain forever famous in the history of Scotland and fresh in the memory of all those who cherish freedom of conscience. Its friends in the olden days called it "The Fair Parchment"—fair because it championed one of the most precious rights in the world—the right a man has to worship as he pleases and according to the dictates of his own conscience.

The Solemn League and Covenant was the culmination of 50 years of fighting faith. It was, in that great battle for freedom of conscience, what the Declaration of Independence was in the American Revolution. The men who conceived and signed this historic document were called "Covenanters"—they were the men who "would not be put upon." They were the men who dared risk their reputations, their property and their lives rather than surrender their inalienable right to worship as they pleased.

The battle began in the open when Charles I of England tried to foist upon the Scots his ideas of government and worship. These ideas had been instilled in him by his advisors, Stafford and Laud, who cherished in him dreams of absolute power and little regard for the liberties and rights of his subjects. His father before him had tried some of the same tricks, but had had the common sense to abandon his plans before he got too deeply in trouble with his hardy Scotchmen.

When Edinburgh Stirred

LET'S make a visit to the ancient city of Edinburgh and see for ourselves how these hardy men to the north of England behaved when they felt "put upon." It is early on a quiet Sunday in July, 1637.

fact, it was the much-discussed liturgy which was being read by the order of the King on this particular Sabbath in every Kirk in Scotland. What was there about it to cause such anger? What was wrong with it? Well, in the first place it was the liturgy prepared by Laud, who was an Englishman and who held ideas that were repugnant to the Kirkman of Scotland. Moreover, this book was taking the place of their beloved Knox's service book. But above all it represented one more attempt by a ruler, drunk with the notion of the divine right of Kings, to encroach upon the religious liberties of his people. It was more than any true Scot could bear. No man could tell a Scot how and when and where he must worship his God. Not even a Stuart could get by with such a move! The Scots were men who could not be put upon, and the King, as well as the whole world, would know it before that day was over!

Violent Start for Freedom

As the dean vainly tried again and again to make his voice heard he was drowned out by such cries as "Traitors!" "Pecceivers!" Finally the bishop himself hurried forward to quell the uproar. Just then, so tradition tells us, a certain serving-maid seized the folding stool on which she had been sitting and flung it at the dean's head. Immediately a riot was under way. Today in St. Giles is a marker bearing these words:

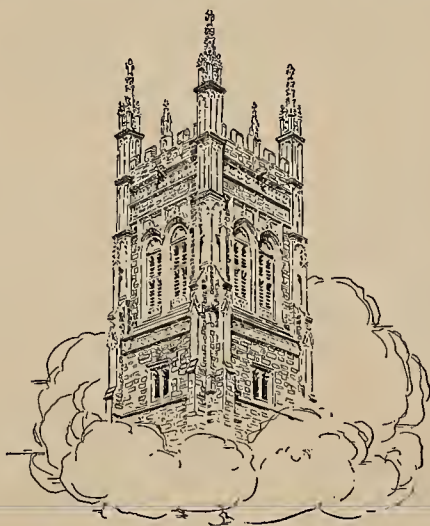
"Constant tradition affirms that near this spot a brave Scotswoman, Janet Geddes, on the 23rd July, 1637, struck the first blow in the great struggle for the freedom of conscience which, after a conflict of half a century, ended in the establishment of civil and religious liberty."

A lot more of a riotous and exciting nature took place that day in Edinburgh, but we will confine ourselves to observing again that Janet's first blow was not the last.

The next most telling blow against the enemies of freedom was struck in Greyfriars Kirk, also in Edinburgh, a few months after the riot in the cathedral. Following that uproar all Scotland seethed with anger at the dire insult to her conscience. Soon the Presbyterians began to organize an opposition to the King and his advisers. Eventually a great document was drawn up which adequately expressed the people's faith and their terrible determination to die for it.

This declaration was called the

Worship Service Booklet
with
Orders of Worship
of the
Methodist Episcopal Church



Prepared by the Commission on Worship and Music
as authorized by the General Conference

Order of Worship I

Let the people kneel or bow in silent prayer upon entering the Sanctuary

Prelude

The people in devout meditation

Call to Worship, which may be said or sung

Hymn

If a Processional the hymn shall precede the Call to Worship, and the people shall then rise at the second stanza and join in singing

Prayer,

To be said by all. The following may be said, or other Prayer or Confession. The people seated and bowed or kneeling

Our Heavenly Father, who by thy love hast made us, and through thy love hast kept us, and in thy love wouldst make us perfect, we humbly confess that we have not loved thee with all our heart and soul and mind and strength, and that we have not loved one another as Christ hath loved us. Thy life is within our souls, but our selfishness has hindered thee. We have not lived by faith. We have resisted thy Spirit. We have neglected thine inspirations. Forgive what we have been; help us to amend what we are; and in thy Spirit direct what we shall be; that thou mayest come into the full glory of thy creation, in us and in all men, through Jesus Christ, our Lord.

Silent Prayer—Words of Assurance—The Lord's Prayer

Anthem or Chant, which may be the Venite or the Te Deum, Hymnal 728, 729

Responsive Reading, followed by the Gloria Patri

Affirmation of Faith

} The people standing

Lessons from Old and New Testament Scriptures

Prayer

The people seated and bowed, or kneeling

Offertory

Presentation of Offerings, with Prayer or Offertory Sentence

Hymn

The people standing

Sermon

Prayer

The people seated and bowed, or kneeling

Hymn or Doxology

The people standing

Silent Prayer—Benediction

The people seated and bowed, or kneeling

Postlude

Choral responses may be sung as desired

For Calls to Worship, Invocations and Confessions, Words of Assurance, Affirmations of Faith, see Worship Service Booklet

Let the service proceed without announcement as far as possible.

When there is a Junior Sermon, it should immediately precede or follow the offertory.

Order of Worship II

Let the people kneel or bow in silent prayer upon entering the Sanctuary

Prelude

The people in devout meditation

Call to Worship, Which may be said or sung

Hymn

The people standing

Prayer, to be said by all. The following may be said, or a Prayer of Confession. The people seated and bowed, or kneeling

Aimighty God, from whom every good prayer cometh, and who pourest out, on all who desire it, the spirit of grace and supplication: deliver us, when we draw nigh to Thee, from coldness of heart and wanderings of mind; that with steadfast thoughts, and kindled affections, we may worship Thee in spirit and in truth; through Jesus Christ our Lord. *Amen.*

SILENT PRAYER—THE LORD'S PRAYER.

Anthem

Lessons from the Holy Scriptures—If a Responsive Reading is used, to be followed by the Gloria Patri

Prayer

The people seated and bowed, or kneeling

Presentation of Offerings

Hymn

The people standing

Sermon

Hymn or Doxology

The people standing

Silent Prayer—Benediction

The people seated and bowed, or kneeling

Postlude

Choral Responses may be sung as desired

A selection of **Calls to Worship** and **Prayers** will be found in the WORSHIP SERVICE BOOKLET

Let the service proceed without announcement as far as possible

An Order for Morning or Evening Prayer

Adapted from
The Sunday Service of John Wesley*
Suggested for Occasional Use

Let the people kneel or bow in silent prayer upon entering the Sanctuary

Prelude

(The people in devout meditation)

Scripture Sentences

One or more of them to be read by the Minister. (The people standing)

The Lord is in His Holy Temple: Let all the earth keep silence before Him (Hab. 2: 20).

Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer (Ps. 19: 14).

This is the day which the Lord hath made; we will rejoice and be glad in it (Ps. 118: 24).

The hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth (John 4: 23).

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise (Ps. 51: 17).

Hymn

(If a Processional the hymn shall precede the Scripture Sentences, and the people shall then rise at the second stanza and join in singing)

Call to Confession, by the Minister

(The people standing)

Dearly Beloved, the Scripture moveth us to acknowledge and confess our sins before Almighty God, our Heavenly Father, with an humble, lowly, penitent and obedient heart; to the end that we may obtain forgiveness, by His infinite goodness and mercy. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and a humble voice unto the throne of the Heavenly Grace. Let us pray.

General Confession, to be said by all.

(The people seated and bowed, or kneeling)

Almighty and most merciful Father: We have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But Thou, O Lord, have mercy upon us. Spare Thou those, O God, who confess their faults. Restore Thou those who are penitent; according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life; to the glory of Thy Holy Name. *Amen.*

Prayer for Pardon, by the Minister

O Lord, we beseech Thee, absolve Thy people from their offences; that, through Thy bountiful goodness, we may be delivered from the bonds of those sins which by our frailty we have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our Blessed Lord and Saviour. *Amen.*

(The people shall answer here, and at the end of all other prayers, *Amen.*)

The Lord's Prayer, to be said by all

Minister: O Lord, open Thou our lips
Response: And our mouths shall show forth Thy praise
Praise ye the Lord
The Lord's name be praised

*NOTE: In commending the Sunday Service to "Our Societies in America," Mr. Wesley wrote: "I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree."

Venite, "O come, let us sing." Hymnal, No. 728. To be said or sung by all.

Psalter

Gloria Patri

Lesson from the Old Testament

Te Deum,* "We praise Thee, O God." Hymnal, No. 729. To be said or sung by all. (The people standing)

Lesson from the New Testament

Jubilate Deo,* "O be joyful in the Lord." Hymnal, No. 730. To be said or sung by all.
(The people standing)

Declaration of Faith

Minister: The Lord be with you
Response: And with thy spirit
Minister: Let us pray

Collect for Grace,* to be said by all (The people seated and bowed, or kneeling)

O Lord, Our Heavenly Father, Almighty and Everlasting God, Who hast safely brought us to the beginning of this day: defend us in the same with Thy mighty power; and grant that this day we fall into no sin; neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that which is righteous in Thy sight, through Jesus Christ, our Lord. Amen.

Prayers, to be said by the Minister at his discretion—ending with:

The Grace of our Lord, Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. Amen.

Offertory

(Here, when convenient, may be sung an anthem: the offering also being received and reverently brought to the minister, the congregation meantime rising; and it should be placed upon the Table with singing or prayer.)

Sermon

When a sermon or the Holy Communion is to follow, the minister shall make use of hymns and prayers before and after the same, at his discretion. Otherwise the service may close with a hymn and the following benediction:

Benediction

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. Amen.

Let the service proceed without announcement

*When this service is to be used for Evening Prayer, the following changes shall be made: The Magnificat, Hymnal, No. 731, shall be used in place of the Te Deum. The Nunc Dimittis, Hymnal, No. 733, shall be used in place of the Jubilate Deo. In place of the Collect for Grace shall be said the following Collects:

Lighten our darkness, we beseech thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thine only Son, our Saviour, Jesus Christ. Amen.

Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

Worship Service Booklet

Taken chiefly from the Holy Scriptures and the Wesley Sunday Service
adopted by the General Conference in 1784

For the devotional study of ministers and people, and for use in churches if desired

Calls to Worship and Praise

O come, let us sing unto the Lord:
Let us make a joyful noise unto the Rock of our salvation.
Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms.

O praise the Lord, all ye nations:
Praise him, all ye people.
For his merciful kindness is great toward us:
And the truth of the Lord endureth forever.
Praise ye the Lord.

O be joyful in the Lord, all ye lands:
Serve the Lord with gladness: come before his presence with singing.
Know ye that the Lord, he is God:
It is he that hath made us, and not we ourselves;
We are his people,
And the sheep of his pasture.

The Lord is good: his mercy endureth forever;
And his truth endureth to all generations.
This is the day which the Lord hath made,
We will rejoice and be glad in it.
Enter into his gates with thanksgiving,
And into his courts with praise.

O magnify the Lord with me, and let us exalt his name together,
For with him is the fountain of life, and in him shall we see light.

O Lord, open thou our lips,
And our mouth shall show forth thy praise.
Praise ye the Lord:
The Lord's name be praised.

A Call to Holy Silence

The Lord is in his holy temple:
Let all the earth keep silence before him.

Calls to Prayer

O come, let us worship and bow down:
Let us kneel before the Lord, our Maker.
For he is the Lord, our God:
And we are the people of his pasture, and the sheep of his hand.

Bless the Lord, O my soul, and all that is within me bless his holy name.
Bless the Lord, O my soul, and forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving-kindness and tender mercies.
What shall I render unto the Lord for all his benefits toward me?
I will pay my vows unto the Lord, in the presence of all his people.
O come, let us worship and bow down,
Let us kneel before the Lord, our Maker.
Let us pray.

Hear, O Israel, The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

Give unto the Lord. O ye mighty, give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth. For the Father seeketh such to worship him.
God is a Spirit. Let us worship him in spirit and in truth.

Seek ye the Lord while he may be found; call ye upon him while he is near.
Let the wicked forsake his way and the unrighteous man his thoughts,
And let him return unto the Lord, and he will have mercy upon him:
And to our God, for he will abundantly pardon.

(See also the Call to Confession in the Wesley Sunday Service.)

Invocations

FOR A DEVOUT MIND

ALMIGHTY GOD, from whom every good prayer cometh, and who pourest out on all who desire it the spirit of grace and supplication, deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind: that with steadfast thoughts, and kindled affections, we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen.

FOR THE VISION OF GOD

GRACIOUS GOD, in thee we live and move and have our being. In thy presence is fullness of joy. Break the spell of that which blinds our minds. Purify our hearts that we may see thee. Renew our inward life through the unseen and eternal. Visit our spirits and witness with them that we are thy children.

Our heavenly Father, we adore thee, whose name is love, whose nature is compassion, whose presence is joy, whose word is truth, whose spirit is goodness, whose holiness is beauty, whose will is peace, whose service is perfect freedom, and in knowledge of whom standeth our eternal life. Amen.

FOR PURITY OF HEART

ALMIGHTY GOD, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ, our Lord. Amen.

FOR THE SPIRIT OF WORSHIP

O OUR GOD, we humbly beseech thee to purify our hearts from all vain and worldly and sinful thoughts, and so prepare our souls to worship thee this day acceptably, with reverence and godly fear. O Lord, set our affection on things above, all the day long, and give us grace to receive thy word which we shall hear this day, into honest and good hearts, and bring forth fruit with patience. Hear us, O God, for the sake of Jesus Christ, our Saviour. Amen.

Prayers of Confession

1. HAVE MERCY upon us, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out our transgressions. Wash us thoroughly from our iniquities, and cleanse us from our sins. For we acknowledge our transgressions, and our sin is ever before us. Create in us clean hearts, O God, and renew a right spirit within us, through Jesus Christ our Lord.

2. ALMIGHTY AND MOST MERCIFUL FATHER, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life; to the glory of thy Holy Name. Amen.

3. OUR HEAVENLY FATHER, who by thy love hast made us, and through thy love hast kept us, and in thy love wouldst make us perfect, we humbly confess that we have not loved thee with all our heart and soul and mind and strength, and that we have not loved one another as Christ hath loved us. Thy life is within our souls, but our selfishness has hindered thee. We have not lived by faith. We have resisted thy Spirit. We have neglected thine inspirations.

Forgive what we have been; help us to amend what we are; and in thy Spirit direct what we shall be; that thou mayest come into the full glory of thy creation, in us and in all men, through Jesus Christ, our Lord. Amen.

4. ALMIGHTY GOD, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these, our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ, our Lord. Amen.

Words of Assurance and Promises of Pardon

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11. 28)

Hear also the words from St. John's Gospel: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3. 16)

The Lord is gracious and full of compassion;
Slow to anger, and of great mercy.

The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.

If we confess our sins God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

As the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgression from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

Jesus said: Be of good cheer. Thy sins be forgiven.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit.

This is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all. If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Affirmations of Faith

1. The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body and the life everlasting. Amen.

2

Minister: Where the Spirit of the Lord is, there is the one true Church, Apostolic and Universal, whose Holy Faith let us now reverently and sincerely declare:

Minister and People: We believe in God the Father, infinite in wisdom, power and love, whose mercy is over all his works, and whose will is ever directed to his children's good.

We believe in Jesus Christ, Son of God and Son of Man, the gift of the Father's unfailing grace, the ground of our hope and the promise of our deliverance from sin and death.

We believe in the Holy Spirit as the divine presence in our lives, whereby we are kept in perpetual remembrance of the truth of Christ, and find strength and help in time of need.

We believe that this faith should manifest itself in the service of love as set forth in the example of our blessed Lord, to the end that the kingdom of God may come upon the earth. Amen.

We believe in the one God, Maker and Ruler of all things, Father of all men; the source of all goodness and beauty, all truth and love.

We believe in Jesus Christ, God manifest in the flesh, our Teacher, Example and Redeemer, the Saviour of the world.

We believe in the Holy Spirit, God present with us for guidance, for comfort and for strength.

We believe in the forgiveness of sins, in the life of love and prayer, and in grace equal to every need.

We believe in the Word of God contained in the Old and New Testaments as the sufficient rule both of faith and practice.

We believe in the Church as the fellowship for worship and for service of all who are united to the living Lord.

We believe in the final triumph of righteousness, and in the life everlasting. Amen.

Prayers and Collects

FOR GRACE AND GUIDANCE

O LORD, our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day, defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight; through Jesus Christ, our Lord. Amen.

FOR GRACE TO PROFIT BY SCRIPTURES

BLESSED LORD, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour, Jesus Christ. Amen.

FOR THE SPIRIT OF WISDOM

O GOD, by whom the meek are guided in judgment, and light riseth up in darkness for the godly, grant us, in all doubts and uncertainties, the grace to ask what thou wouldst have us to do, that the spirit of wisdom may save us from all false choices, and that in thy light we may see light and in thy straight path may not stumble; through Jesus Christ, our Lord. Amen.

FOR PARDON

ALMIGHTY GOD, OUR HEAVENLY FATHER, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord. Amen.

Or This

O LORD, we beseech thee, absolve thy people from their offences; that, through thy bountiful goodness, we may be delivered from the bonds of those sins which by our frailty we have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our Blessed Lord and Saviour. Amen.

FOR LOVE TO GOD AND MAN

O LORD, grant us to love thee with all our heart, with all our mind, and all our strength; and to love our neighbors for thy sake, that the grace of charity and brotherly love may dwell in us and all envy, harshness and ill-will may die. Fill our hearts with kindness and compassion. May we constantly rejoice in the happiness and good success of others and sympathize with them in their sorrows. May we put away all harsh judgments and envious thoughts. So shall we follow thee, who art thyself the true and perfect Love; through Jesus Christ our Lord. Amen.

FOR GOD'S CONTINUAL HELP

DIRECT US, O Lord, in all our doings, with thy most gracious favor and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ, our Lord. Amen.

FOR DIVINE WISDOM AND STRENGTH

O LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ, our Lord. Amen.

A PRAYER FOR ALL CONDITIONS OF MEN

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate, that it may please thee to comfort and relieve them according to their several necessities; giving them patience under their suffering, and a happy issue out of all their afflictions. And this we ask for Jesus Christ's sake. Amen.

A GENERAL INTERCESSION

O GOD, at whose word man goeth forth unto his work and to his labor until the evening, be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the laborers to be kept back. Incline the hearts of employers and of those whom they employ to mutual forbearance, fairness, and good will. Give the spirit of grace and of a sound mind to all in places of authority. Bless all those who labor in works of mercy and schools of good learning. Care for all aged persons, and all little children, the sick and the afflicted, and those who travel by land or by sea. Remember all who by reason of weakness are overtasked, or because of poverty are forgotten. Let the sorrowful sighing of the prisoners come before thee, and according to the greatness of thy power preserve thou those that draw nigh unto death. Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son our Saviour Jesus Christ. Amen.

A GENERAL THANKSGIVING

ALMIGHTY GOD, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ, our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

A PRAYER OF SAINT CHRYSOSTOM

ALMIGHTY GOD, who hast given us grace, at this time, with one accord to make our common supplications unto thee; and dost promise that, when two or three are gathered together in thy name, thou wilt grant their requests; fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

FOR A BLESSING ON THE FAMILIES OF THE LAND

ALMIGHTY GOD, our heavenly Father, who settest the solitary in families, we commend to thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vainglory, and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one. Turn the hearts of the fathers to the children, and the hearts of the children to the fathers; and so kindle charity among us all, that we may ever have for each other kindly affection and brotherly love; through Jesus Christ our Lord. Amen.

FOR THE CHURCH

O GOD, we pray for thy Church, which is set today amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in contrition. Oh, baptize her afresh in the life-giving spirit of Jesus! Put upon her lips the ancient gospel of her Lord. Fill her with the prophet's scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and down-trodden. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory. Amen.*

FOR MISSION WORK

O THOU who art the Light and the Life of the world, have compassion, we pray thee, upon those who are sitting in darkness and in the shadow of death; and as thou didst at the first, by the preaching of thine apostles, cause the light of thy gospel to shine throughout the world, be pleased to make thy ways known upon earth, thy saving health unto all nations. Bless thy servants who have gone into hard fields and unto distant lands to proclaim the message of salvation. Endue them with thy Holy Spirit, enrich them with thy heavenly grace, prosper them in all their labors, and give them souls as their reward. And, O thou Lord of the harvest! we pray thee to send forth more laborers into thy harvest. May they both sow the seed and reap the fruit of their labors! And give us grace to do our part in the great field of this world in sowing and in reaping, through the grace of Jesus Christ. Amen.

FOR EVANGELISTIC WORK

INCREASE, O God, the faith and the zeal of all thy people, that they may more earnestly desire, and more diligently seek, the salvation of their fellow men, through the message of thy love in Jesus Christ, our Lord. Send forth a mighty call unto thy servants who labor in the gospel, granting unto them a heart of love, sincerity of speech and the power of the Holy Spirit, that they may be able to persuade men to forsake sin and return unto thee. And so bless and favor the work of thine evangelists, that multitudes may be brought from the kingdom of evil into the kingdom of thy dear Son, our Saviour, Jesus Christ. Amen.

FOR SOCIAL SERVICE

O LORD, our heavenly Father, who by thy blessed Son hast taught us that thou art Love, we beseech thee graciously to bless all those who, following his steps, give themselves to the service of their fellow men. Grant unto them clear vision to perceive those things which in our social order are amiss; give them true judgment, courage, and perseverance to help those to right that suffer wrong, and endue them with unfailing love to minister to the poor, the suffering, and the friendless. Make us sensible of our union one with another as thy children, that we may strive wisely to order all things among us, according to thy will; for the sake of him who laid down his life for us, thy Son, our Saviour, Jesus Christ. Amen.

*Walter Rauschenbusch.

FOR THE PRESIDENT AND THOSE IN AUTHORITY

O GOD, who art the hope of all the ends of the earth, remember us in love, and guide us by thine infinite wisdom. Most heartily we beseech thee to grant thy blessing upon thy servants, *the President of the United States, the governor of this State*, and all others in authority. Imbue them with the spirit of wisdom, goodness and truth; and so rule their hearts, and bless their endeavors, that law and order, justice and peace may everywhere prevail, to the honor of thy holy name, through Jesus Christ our Lord. Amen.

FOR THE COUNTRY

ALMIGHTY GOD, who in the former time didst lead our fathers forth into a wealthy place; give thy grace, we humbly beseech thee, to us, their children, that we may always approve ourselves a people mindful of thy favor, and glad to do thy will. Bless our land with honorable industry, sound learning, and pure religion. Defend our liberties, preserve our unity. Save us from violence, discord, and confusion, from pride and arrogance, and from every evil way. Fashion into one happy people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we intrust in thy name with the authority of governance, to the end that there be peace at home, and that we keep a place among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness; and in the day of trouble, suffer not our trust in thee to fail; all which we ask for Jesus Christ's sake. Amen.

Or This

GRANT us peace, thy most precious gift, O thou eternal source of peace. Bless our country, that it may ever be a stronghold of peace, and the advocate of peace in the councils of nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship and fellowship between all the inhabitants of our land. Plant virtue in every soul; and may the love of thy name hallow every home and every heart. Praised be thou, O Lord, Giver of Peace. Amen.*

FOR THE ADVANCEMENT OF THE KINGDOM

ALMIGHTY GOD, from whom all thoughts of truth and peace proceed; kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquillity thy kingdom may go forward till the earth is filled with the knowledge of thy love; through Jesus Christ, our Lord. Amen.

FOR QUIETNESS OF SPIRIT

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments and that, by thee, we may pass our time in rest and quietness; through the merits of Jesus Christ, our Saviour. Amen.

A PRAYER FOR USE AFTER THE SERMON

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy name; through Jesus Christ, our Lord. Amen.

FOR THE COMMUNION OF SAINTS

WE THANK THEE for the dear and faithful dead, for those who have made the distant heavens a home for us, and whose truth and beauty are even now in our hearts. One by one thou dost gather the scattered families out of the earthly light into the heavenly glory, from the distractions and strife and weariness of time to the peace of eternity. We thank thee for the labors and the joys of these mortal years. We thank thee for our deep sense of the mysteries that lie beyond our dust, and for the eye of faith which thou hast opened for all who believe in thy Son. May we live altogether in thy faith and love, and in that hope which is full of immortality. Amen.

*Union Prayer Book for Jewish Worship.

UNTIL THE SHADOWS LENGTHEN

O LORD, support us all the day long
Of this troublous life,
Until the shadows lengthen,
And the evening comes,
And the busy world is hushed,
And the fever of life is over,
And our work is done.
Then, of thy great mercy,
Grant us a safe lodging
And a holy rest,
And peace at the last;
Through Jesus Christ, our Lord. Amen.

Offertory Sentences

1. All things come of thee, O Lord,
And of thine own have we given thee. Amen.
2. We give thee but thine own,
What e'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee. Amen.
3. *Minister:* To the preaching of the good tidings of salvation

People: We consecrate our gifts.

To the teaching of Jesus' way of life
We consecrate our gifts.

To the healing of broken bodies and the soothing of fevered
We consecrate our gifts. [brows

To the leading of every little child to the knowledge and love of
We consecrate our gifts. [Jesus

To the caring for helpless age and the relief of all who look to
We consecrate our gifts. [us for help

To the evangelization of the world and the building of the king-
dom of God

We consecrate our wealth, our efforts and our lives.

Benedictions

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. Amen.

And now may the blessing of God Almighty, Father, Son and Holy Spirit, be amongst you and abide with you, now and evermore. Amen.

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace; both now and evermore. Amen.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Now unto him who is eternal, immortal, invisible, the only just and all-wise God, be glory and honor, dominion and power now and forever. Amen.

Notes on the Orders of Worship

The General Conference of 1928 ordered the appointment by the Board of Bishops and five laymen. Report number six, adopted May 14, was in part as follows: "We recommend that this Commission be instructed to prepare, in accordance with the recommendation of the Episcopal Address, at least two Orders of Public Worship, which shall be printed in the Discipline in place of Paragraph 72 for the use of our churches. We recommend that in each Annual Conference there be appointed a Commission on Worship and Music to co-operate with this general Commission within the several Conferences." In accordance with the above action these Orders of Worship have been prepared, to be printed, as directed, in the Discipline and the Hymnal.

The test of an Order of Worship is its awakening in us the consciousness of God's presence, its helping us to achieve the fruits of the Spirit and its lifting us for more devoted and effective service of God and of our fellows. These great ends will be best attained through a service which enables the spirit of the worshiper to move forward and upward, awakened to great religious ideas in the sequence in which they can best be received, and encouraged to give definite expression to lofty emotion, to sincere faith and to the consecration of the will. "Students of liturgies are quite agreed that the outer form of public worship should parallel the inner experience of worship. This inner experience follows a discoverable sequence," which is also found in the great liturgies of the Hebrew Temple, the Greek and Roman Churches and the Anglican Church. This sequence is retained by John Wesley in his "Sunday Service," based on the Book of Common Prayer of the Church of England.

In 1784 the Methodist Episcopal Church, at the famous Christmas Conference in Baltimore, adopted the "Wesley Sunday Service" including the Order of Worship and ritual for the Holy Communion, Baptism, etc., as its official liturgy. The ritual for Communion, Baptism, etc., has been retained through the years, but the Order of Worship fell into disuse, though it was never abrogated. Its length, the informal character of our early evangelism and the lack of training in liturgical usage may have been among the reasons why this Wesley Order of Service fell into disuse. But to-day the growing culture resulting from the influence of our schools and colleges has brought us into greater sympathy with the Wesley Service, which is here reprinted in a shorter and simpler form for occasional use in our churches.

The Orders of Worship I and II, adopted for regular use, are built upon the same general principles which have given such vitality to the great liturgies, the basis of which is found in the usage of the very early church. The orders seek to make every act in worship sincere by making the progress follow the true psychological sequence. They seek to make experience vital by giving the congregation, especially in the first Order, larger opportunity for active participation. They seek to enlarge the opportunity of the preacher by preparing the way, through creative worship, for his own deliverance of the prophetic and evangelistic message, and for his hearers' acceptance of the truth.

INTERPRETATION

There is a sense in which a service of worship is a "Festival of Life," carrying one from Vision to Dedication, with resulting Peace. The service seeks to duplicate for each worshiper the experience of Isaiah as described in Chapter 6, beginning with vision and ending with the consecration of life which answers, "Here am I, send me."

VISION. By opening sentences and the worship hymn we are brought into the consciousness of the presence of God.

HUMILITY. The true humility which the awareness of God will produce in us finds best expression in a prayer of confession or the Collect for Purity, "Almighty God, unto whom all hearts are open—" in which all the people unite. The prayer our Lord taught us to pray naturally follows.

EXALTATION. The next great note is the reactive experience of gladness and joy, expressed in an anthem of praise, or as the congregation stand and chant the Venite, "O come let us sing unto the Lord" (Psalm 95), or as they join in a responsive reading and the Gloria Patri.

RECOLLECTION AND ILLUMINATION. The scripture lessons recall past experience and present grounds of faith. In close connection with these is placed the Affirmation of Faith, which usually will be The Apostles' Creed, though there will also be printed other affirmations, which include the redemptive work of Christ and the social obligations of the Gospel.

DEDICATION. The pastoral prayer and the presentation of the offering in worship give the opportunity for dedication. The sermon may sum up the entire act of worship in an utterance of prophetic and evangelistic power and help the worshiper to a saving assurance of faith or a final surrender to Christ and his service. ("Here am I, send me!")

PEACE. After the adventure of the spirit in worship there follow the final moments of consecration and peace, expressed in a closing hymn or doxology, a silent prayer, and the benediction. If God has indeed been worshiped in spirit and in reality, then the soul is reborn in the things of the Spirit and made ready for the task ahead in Christian living and the building of the Kingdom.

Orders of Worship and Worship Service Booklet

The Orders of Worship as finally adopted by the Commission on Worship and Music, authorized by action of the General Conference, will be on sale at the several depositories of the Book Concern, as follows:

- Order of Worship No. 1*, with Scripture sentences, prayers, etc.
4 pages 75c per 100
- Order of Worship No. 2*, with Scripture sentences, prayers, etc.
4 pages 75c per 100
- Order of Worship No. 3*, Wesley Sunday Service—for occasional use. 4 pages 75c per 100
- Worship Service Booklet*, with Scripture sentences, calls to worship, affirmations of faith, prayers and collects for use with the Orders of Worship. 16 pages.....Single copy, 5c.; \$2.50 per 100
- The Minister as a Leader in Public Worship*. 10 pages.....5c per copy
- List of 110 Anthems*, Scripture sentences and responses—difficult, medium and easy, with names of authors and publishers. 2 pages. 50c per 100
- Book of Choral Responses*, with opening sentences, prayer responses, offertory and closing sentences, with music.....\$1.00 per copy

Lantern Slide Lecture, "Spiritual Worship in the Sanctuary," with slides—World Service Agencies FREE, except postal charges

Parts of these Orders of Worship Services may be reprinted in Church Bulletins without asking permission, provided credit is given.

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(FOUNDED 1789)

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bodily existence are inscrutable, miraculous, half celestial already.

The two aspects combine, for the thoughtful believer's mind, into one feeling of profound reliance upon the supreme and boundless trustworthiness of the risen Lord, as fact and as power. Thinking ourselves back into that upper chamber we can repose ourselves before Him, while He tries our faith now by His silence which leaves so much unexplained, and now by His words as He speaks of things inconceivable to us as of simple certainties to Himself, and tells us, for example,

that we, hereafter, having seen corruption, shall rise in glory. The Speaker is adequate to the promise. It is the Christ of God arisen!

But now a hush falls upon the groups in that spacious room! The doors, fastened again after the entrance of the two men from Einmaus, have not been again disturbed. Yet another Person is on a sudden with them, in bodily presence. He takes His place in the midst, and smiles, and speaks. It is the Lord!

—*Selected.*

The Central Miracle of the Gospel.

LUDWIG VON GERDTELL.

WE adduce the following eight reasons for the physical resurrection of Jesus from the dead, which is the central miracle of the apostolic Gospel:

1. *It is verified by a sufficient number of witnesses.*

In the first place, it is unequivocally attested by the apostle Paul in each of his four epistles, Romans, Galatians, First and Second Corinthians, the genuineness of which is recognized by all. The most important of these attestations is 1 Corinthians 15:3-9, where he cites at least 514 witnesses to the fact, among them being included the whole of the primitive apostles. It is one of the most certain facts of history that not only Paul but all the first apostles were firmly convinced they had seen Jesus after His crucifixion as One who had risen from the dead. Even the most extreme critics, as for instance Strauss, have not ventured to contest this fact.

2. *These witnesses were near enough in point of time to the events to be fully informed of them.*

Only nineteen years, indeed, lie between the resurrection and the testimony thereto by Paul in these letters. Every mother easily recalls the birth

of her first child nineteen years ago, but the resurrection of Jesus was an event of quite a different kind. It must have thrilled every fibre in the brain of him who lived to witness it. One favored to experience anything of that kind would not forget it during his lifetime, much less in nineteen years. And note that the apostles proclaimed this event almost daily during all those nineteen years, even mentioning it in their letters and in private conversation. They were obliged to defend it against the objections of unbelievers, and for it they stood accused at the bar of justice.

3. *The character of all these witnesses was unassailable on ethical grounds.*

No honorable opponent of the Gospel has ever denied this. Their moral greatness awakened an Augustine, a Francis of Assisi and a Luther. They have been the unrivalled patterns of all mature and moral manhood for nearly 2,000 years.

4. *It is demonstrable that they had no temporal or personal interest to serve by their contention.*

On the contrary, for the sake of their faith they submitted for long years to be hounded hither and thither like deer, and finally to be butchered

"like sheep for the slaughter." The persuasion that Jesus had risen from the dead cost them everything which is dear to man, while on the other hand all they gained by their conviction was the approval of their risen Lord.

5. *They possessed enough judgment and moral cultivation not to be imposed upon.*

If it were otherwise, how could they have composed a book from which, as from no second, there streams the spirit of refined taste, and ineffaceable originality, and a marvelously perfect morality? Moreover, so far as we know the apostles were not morbidly-minded mystics. Most of them were men of the people who were not likely to follow chimeras. Paul was an acute thinker of the stamp and dignity of a Kant or a Haegel, and not a poetical sentimentalist. It is therefore not likely that a man of such a self-analyzing conscience should have been the dupe of deception in regard to the appearances of the risen Christ. While he experienced visions he was not a subject of hallucinations. Visions arise from contact between the human soul and God, but hallucinations are delusions of the mind which form themselves spontaneously in a brain excited by disease. The latter was not true of Paul. Visionaries and bungling tacticians of this type do not become world reformers of the first quality. They may produce some sort of frenzy or intoxication for a time, but cannot permanently convey, as the apostles did, new life and power to a dying and degenerate world.

6. *The belief in the resurrection of Jesus had no affinity either with the thought or temper of the apostles at that time.*

The resurrection of a single individual from among the dead was an idea foreign to the Pharisaic doctrine of a general resurrection at the coming of the Messiah. They had therefore no expectation of the resurrec-

tion of Jesus. Otherwise the women would not have gone on the Easter morning to His grave to embalm His body, nor would the disciples have looked upon the report at first as a fable. The apostles witnessed to appearances of Jesus which lay completely outside the horizon of their creed, their state of mind or their expectation. Before the resurrection Peter was so timid that he was frightened at a servant maid and denied his Master with perjury, but shortly after it we find him full of ardent joy and triumphant energy. Something from without must have entered into the life of the primitive community to adequately explain this striking and eventual transformation.

7. *The resurrection of Jesus took place under such circumstances that there could not have failed to be discovery in the event of its falsity.*

These circumstances were such that he who denies the fact and replaces it by a hypothesis of hallucination must assume that not only the apostles and the whole primitive church, but the Sanhedrin as well as all the Pharisees and scribes of Israel, suddenly lost their senses and that the "critic" is the only one who has kept his head.

8. *The falsity of the witness of the apostles to the resurrection of Jesus would be a greater miracle than its truth.*

If it were an imagination, then this persistent, obstinate imagination is a thing without parallel in history and is in itself a miracle. Unbelief achieves therefore nothing except the substitution of this new irrational miracle, a million times repeated, for the single, intelligible miracle of the resurrection of Jesus.—*Selected.*

Christ is Risen!

Wake with the world, O children!
Rise with the sun and sing!
Over our souls is risen
He who is Christ, our King.

—Mary A. Lathbury.

Counsel

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim 2:15.

Thursday Afternoon, Nov. 16. 2 o'clock.

ORGAN PRELUDE MRS. C. C. LUCKEY

HYMN 7—"Take Time to Be Holy."

SCRIPTURE READING AND PRAYER REV. W. J. HUTCHINS
Pastor Bedford Presbyterian Church

MANUAL WORK REV. RICHARD MORSE HODGE, D.D.
Director of Courses for Lay Workers, Union Theol. Seminary

THE POWER OF THE WORD REV. J. WESLEY HILL, D.D.
Pastor Janes Methodist Episcopal Church

DISCUSSION ON THE ORGANIZED CLASS
Led by MR. JOHN WARD MILES
State Superintendent Organized Class Work

HYMN 8—"Guide Me."

CHILD LIFE THE STRATEGIC POINT IN THE WORLD'S
EVANGELIZATION MR. ALFRED DAY
Superintendent New York State S. S. Association

Discussion

PRESENTATION OF STATE DIPLOMAS

ECHOES OF THE INTERNATIONAL CONVENTION
MISS JESSIE BARR
Park Avenue Branch Congregational S. S.

OFFERTORY

THE TEACHER FOR THE TWENTIETH CENTURY
REV. JESSE LYMAN HURLBUT, D.D.
Pastor Methodist Episcopal Church, South Orange, N. J.

Discussion

HYMN 9—"Sing Them Over Again."

INTERMISSION AND SUPPER

Separate Conferences

ITALIAN WORKERS REV. S. L. TESTA

CHINESE WORKERS MISS GRACE M. BARKER

Sir William Jones, familiar with the languages of twenty-eight nations, wrote:—"I have carefully and regularly perused the Scriptures, and am of the opinion that the Bible, independent of its origin as divine, contains more sublimity, purer morals, more important history, and finer strains of eloquence than can be collected from all other books in whatsoever language they may be written."

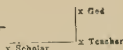


A Christian is the world's Bible.



The teacher stands at point of right angle
between scholar and God.

—McAfee.



Don't you stand in the way of any step Christward your child wants to take.

—McAfee.



Secular teaching is to this point—Yes, that's true.

Religious teaching is to this point—Since that's so, I'll do it.

—McAfee.



For every one who goes wrong—who goes into the church young, there are ninety-nine who are forever thankful.

—McAfee.



The commander of the company gave order in battle—
"Loaded guns, advance; unloaded guns, down on your knees and load."

The commander of our army orders—
"Prepared teachers, advance; unready teachers, down on your knees for preparation."

—McAfee.



You can't buy respect with anything but justice, and that's the only kind of popularity worth having.

—Old Gorgon Graham.



Don't fear too much the enemy you make by saying No, nor trust too much the friend you make by saying Yes.

—Old Gorgon Graham.



What we want is not less but more unction, prayer, spirituality. But this must not be allowed as an excuse for slovenly, mental, scholastic preparation for the work of teaching.

—G. Stanley Hall.

Again and again has it been said to us: "You are wrong! You are wrong!" in our insistence that parents shall be frank in the instruction of their children on the great question of their physical selves. Perhaps we are. Still—

So says the Bishop

WHEN the popular Bishop of London was in this country, last year, he became intensely interested, it is said, in the awakening that had been created here as to the subject of the false modesty of parents with their children on the mystery of sex, and subsequent events seem to prove that the matter made a deep impression on the famous prelate's mind.

AFTER the Bishop got home he grouped around him a company of the most distinguished men and women of England: the venerable Archbishop of York; the Bishops of Ripon, Southwark, Durham and Hereford; the Dean of Canterbury; Canon Scott Holland, of Saint Paul's Cathedral; the Honorable E. Lytton, head master of Eton, the great English school; such foremost Non-conformist clergymen of England as the Reverends Thomas Spurgeon, F. B. Meyer, John Clifford, R. J. Campbell; such laymen, famed for philanthropy and wealth, as George Cadbury, W. T. Stead, Grattan Guinness, and before these men of influence he laid his conviction that the root of the "social evil" lay in this so-called "parental modesty," and that in the quickening of the parental conscience lay the remedy for the lifting up of England's moral tone which has for so long been the despair of England's foremost men. The Bishop offered to place himself at the head of a great moral crusade, the like of which has never before been seen in England, that would seek mainly to awaken the conscience of the parenthood of England, and point out to every father and mother that the future moral welfare of the United Kingdom rested in doing away with the present false modesty, and in the frank and honest instruction of their children.



"I AM NOW convinced that the uplifting of the morality of our people lies, above all and everything else, in educating the children, rationally and morally. I believe that more evil has been done by the squeamishness of parents who are afraid to instruct their children in the vital facts of life, than by all the other agencies of vice put together. I am determined to overcome this obstacle to our national morality. I have not the slightest hesitation in saying that the right way has been found at last. Thousands of men have asked me why they were not taught the danger of vice in their youth, and I have had no reply to make to them. I intend now, with God's help, to remove this reproach from our land."

THE BISHOP OF LONDON

[Reprinted from a Newspaper Report]

EVERY man in that notable meeting in London saw the force of the Bishop's idea: thousands of dollars were immediately subscribed; the personal coöperation of every one present was gladly offered; men at the head of great commercial affairs promised their time, money and services, and today a great crusade is under way in England.

MORE than 100 meetings in London alone have been arranged for, in addition to several hundreds of meetings in every town and village in the kingdom: pamphlets are being prepared and will be distributed by the million: the head master of every great college and school will take a personal part: a special periodical called "Prevention" will be issued and distributed to every parent in England. And at the head and in the midst of this wonderfully well-conceived and far-reaching movement stands the Bishop of London uttering the words printed in the centre of this page as the slogan for the campaign upon which he has entered for the good of England, and also these further words:

"There shall be plain talking," says the Bishop of London; "the time has gone by for whispers and paraphrases. Boys and girls must be told what these great vital facts of life mean, and they must be given the proper knowledge of their bodies and the proper care of them. No abstractions: the only way now is to be frank, man to man."

And to this important work are now to be devoted the great energies and widespread influence of this distinguished English prelate: probably, nay, unquestionably, the most popular man in the Church of England today.

Is America to do less than England? Truly we may ask, "Where is the American 'Bishop of London' who shall quicken the consciences of the parents of the United States?" Rarely has an occasion called so loudly for a man!

Some years ago as I met one of our distinguished Union generals, I asked that I might bring my son to take his hand and have his greeting, so that he might remember it in the years to come. As, with his consent, I introduced my boy, he said to him, 'Charley, I'm glad to see you. I hope that you will grow up to be a man; and that you will make a good man, a great deal better man than your father.' "That's right, general," I said; "if he isn't a better man than his father both of us will be failures." There is no other way to look at it! Your and my lives will, in the main, prove a failure unless our children do better than we do. Our parents were measurably a failure unless we carry forward their lives and their life work toward perfection.

From "Two Northfield Sermons."

Chap. "Our Duty of Making the Past a Success."

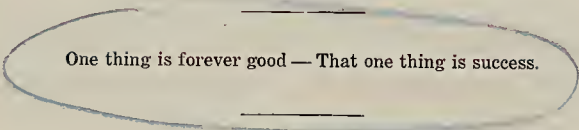
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A Personal Testimony

By HOWARD A. KELLY, M. D.

(To those who have believed that faith in the Bible and the God of the Bible does not harmonize with the modern scientific spirit the following testimony from a distinguished physician and surgeon should be of great value.

The Editor of Appleton's Magazine says of Dr. Kelly :—

"Dr. Howard Kelly, of Baltimore, holds a position almost unique in his profession. With academic, professional, and honorary degrees from the Universities of Pennsylvania, Washington and Lee, Aberdeen and Edinburgh, his rank as a scholar is clearly recognized. For some twenty years Professor of obstetrics and gynecology at Johns Hopkins University, his place as a worker and teacher in the applied science of his profession has been beyond question the highest in America and Europe. At least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France and the United States have welcomed him to membership as a master in his specialty in surgery. Finally, his published works have caused him to be reckoned the most eminent of all authorities in his own field.")

I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once

profoundly disturbed in the traditional faith in which I have been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out "Word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in any science, testing it by submitting to its conditions. I found that Christ Himself invites men (John 7-17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God Himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Saviour is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the Head and will live with Him forever. I believe no man can save himself

hy good works, or what is commonly known as a "moral life," such works being hut the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the Prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day.

I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater tender-

ness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me I go without question, wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly opposed to Him, I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true.

Nicodemus brings with him a hundred weight of myrrh and aloes, so that the fragrance of the spice might be laid on the body of Jesus. They have done Him to death, but Nicodemus sends Him to the grave fragrant with his devotion and his affection.

Now who is brave? Now who is the thorough Christian? Now who is the loyal type of true gentleman? If, when all goes well with me, some one gives a cheer, I say, "Thank you, thank you." Every man's approbation helps me, but I do not know what is its value. When everybody forsakes me and my back is to the wall and there is nobody to help me, and the stones are flung in my face, if a man steps out and takes his place beside me, then I know who is my friend. I don't care what he has said about me publicly; he speaks now by his act in the

crisis of my life. At first Nicodemus was silent; when danger gathered around Jesus he rose and spoke; when Jesus was dead this man threw in his lot with a beaten Christ. Is there courage in you to throw in your lot with a triumphant and living Christ? Remember that riches are a great danger, and the American nation has been very prosperous of recent years. Remember that learning is often a hindrance to faith, and that Jesus reveals to the simple that which is often concealed from the wise. But remember this also: That when things were at the worst with Christ, He was laid to rest with fragrance of love. By whom? By the Church? No. By the people? No. By those whom He had helped? No. But by a capitalist of Jerusalem and the representative scholar of the day.

JUDAS ISCARIOT.

Rev. P. Carnegie Simpson, M. A.

We speak of the twelve disciples, but there were not twelve disciples. A disciple is one who learns the mind of his Master. Judas Iscariot was "*one of the twelve*," but he was never a disciple of Jesus Christ. In this single and simple fact is the key to the tragic story of the traitor.

A great deal has been written about Judas, and various very intricate and subtle theories have been spun of his character. The idea in some people's mind seems to be that the life of the most infamous man in history must be explained only by extraordinary considerations. But this is a mistaken assumption. The way to death is a broad way. The lost soul—even if he be a Judas—needs no subtle theories to explain how he was lost. There is something artificial and untrue to life in elaborate and ingenious accounts of the tragedy of Judas: his own account of it, if he had confessed it, would have been something much simpler. And, it may be added, that a true account of Judas must be stern and solemn. There are theories of his character which would

whitewash his guilt, and make him rather a merely mistaken than a lost man. No picture of Judas is true, the effect of which is to minimize the terrible words about him that "it were better for that man if he had never been born."

Let us, then, glance over his story, and try to read it as it is written, at once plainly, so as to need no artificial light to make it intelligible, and yet also darkly, with an awful doom.

The first distinctive fact we know about Judas is that he joined Christ's company. It is not conceivable that he would have done this without some elements of good in his motives, possibly even preponderating in them. But we are only too clearly told of at least one thing in his character, which developed even in his discipleship, and proved a canker in it. Judas was mercenary. This was a characteristic not only of his nationality, but of the particular district of Judaism to which he belonged. He was of Kerieth—a Judean, therefore, and not, as were the other disciples, Galilean. The

two districts have marked physical and geographical differences, and their inhabitants also differed in character. "The Galileans," said a verse in the Talmud, "were more anxious for honor than for money; but the reverse was true of the Judeans." It would be unjust to stigmatize Judas as mercenary merely on the strength of a generalization such as this, but the definite facts and statements in the gospel narrative make it clear, that only too well did he sustain this evil reputation of the district of his birth. His niggardliness appears from the way in which he grudged the box of spikenard which a grateful love lavished on Jesus, while his actual dishonesty is affirmed in the statement, that he stole from the common funds of the apostolic company, of which he had become the treasurer.

It may be asked: How did such a man—a man both ungenerous and even unprincipled—ever think of joining the fortunes of Jesus? I have said that doubtless there were some good motives in his doing so, but it is not difficult to see that there was that about the call of the new Messiah which would appeal to the unworthy side of Judas' nature. We must never allow ourselves to forget that every Jew imagined that the Messiah's kingdom would be a political kingdom. To the more spiritually minded, it was a moral kingdom, too, but to them, as well as to others, it was "*a restoring again of the kingdom to Israel*" out of the usurping hands of Rome. All the disciples looked for this—almost to the very end. And among them, Judas thought of it, and therefore the prospect of what we might call "the sweets of office" rose before his mind. One need not make too much of this. And there was in it nothing morally wrong. It was in what followed that this which Judas had in his mind in common with all the disciples, became in his case his ruin. As I have already said, he was never a disciple. Let me explain.

All the disciples had this material expectation regarding the Messiah. Now, we know that Jesus utterly disappointed this. He refused to be made king. He set up no political propaganda. He declared that His kingdom was not of this world. And—though reluctantly and very slowly—eleven of the disciples learned this new programme,

their old ideas clung to their minds, but still they too learned the Master's mind. They had a personal devotion to Him which was stronger than any political disappointment. It was hard for Peter and John to give up the idea of thrones on the Messiah's right hand and left, but at any rate one thing was sure—they never could give *Him* up!

But with Judas it was otherwise. His loyalty received a shock when he found that Jesus would not follow paths that led to material success and political power. His disappointment proved greater than his devotion. When he joined the following of Jesus, this Judean may very well have had some personal attachment and attraction towards Him; but if so, this was only one tie among others which were more selfish and material. And now, when Jesus deliberately broke all ties to Himself which were of the lower kind, and made a personal love to Him, and a learning of His mind, the *one* reason why His followers should hold on to Him, Judas reconsidered his position. He began to realize that to cast in his lot with Jesus was turning out to be something different from what he had expected. When the popular Prophet, round Whom multitudes were thronging, and Who seemed to be the Man of the day and of the future, said, "*Follow me*," Judas obeyed. The acceptance involved no great sacrifice, and contained the prospect of real gain. But when the Master, the crowds now growingly hostile, and the future uncertain and even ominous, said, "*Learn of me*"—learn to seek first the kingdom of God in *My sense of that word*, a sense that does not mean earthly honor and power and riches, Judas hesitated. He felt he had made a mistake in ever becoming one of this Man's following. They had different ideas of things. And so Judas refused to learn of Jesus—to be really His *disciple*.

Probably matters remained in this state for some time. He remained with the company of Jesus. No definite reason emerged to precipitate his departure. But he did not remain the same man. Constant intercourse must result either in an increase or a diminution of intimacy. During this time, while the others were getting to know Jesus better, learning His thoughts and accepting

His aims, Judas was drifting away and getting more and more out of sympathy with it all. He was still of the twelve, but he was the outsider among the disciples.

At last, things developed so as to bring matters between Jesus and him to a crisis. It was at Bethany. Jesus persisted in setting His face to go to Jerusalem. The city was now bitterly hostile, and to go there meant for Him and for His company danger, and perhaps death. The disciples knew this. Thomas did not disguise it when he said, "Let us go to Jerusalem that we may die with him." Judas heard Thomas say that. He made no remark, but that night he did not sleep. He had a question to answer. How long was he going to keep up this farce of discipleship with Jesus—a farce that now threatened to develop into a tragedy?

Why should he go to Jerusalem and die with Jesus? Why should he? What had Jesus given him that in return he should imperil his life? Jesus had brought him nothing but disillusionment. By this time, they should have been the favorite ministers of a popular monarch: instead of that, they were involved in a discredited faction which was now in imminent peril of bringing down on its Leader and His associates death itself. Judas made up his mind that certainly he for one was not going to put his head in a trap for Jesus' sake—of all men.

Why did he not simply desert that night? Ah, why indeed did he not? But Judas was not merely disappointed: he was bitter. Desertion might have been enough if he had only been the former, but to the bitter "revenge is sweet." Now, why was Judas thus bitter against Jesus? There was a moral reason for that. For days, and weeks, and months, he had been living a false life in the very presence of the searching purity of Jesus. He was therefore constantly resisting good—good in its most powerful, most convincing, most unanswerable expression. Therefore he came to *hate* it. Appeals of good which are weak and ineffective, a bad man may resist only with a kind of contempt. But appeals of good which your conscience cannot answer and yet cannot evade, a bad man comes to hate. Judas could neither evade the purity of Jesus nor answer it, and he came to hate

Him. All that most devilish kind of hate revived in his heart that night, and he went forth, slipped through the dark olives, entered the city early in the morning, not a deserter merely, but the betrayer. He made his bargain with the priests. He took any price. He could have named any figure for the betrayal of Jesus, and, if it had been the ordinary mercenary man of Kerioth who was doing it, he would not have lost his chance of making a good bargain. But it was a man whose heart was flamed with Satanic bitterness against the Holy One of God. It was not the money he wanted, it was the blood. He took, without bargain, the price of a mere slave, when he might have held out for a ransom. It was not, I say again, the money he wanted, it was the blood of the Holy One.

This was the Judas to whom before the supper, Jesus said: "Do it—quickly!" Could any words more terribly show how utterly and hopelessly he was alienated from Jesus. What a word of despair to come from the Saviour—that He should hurry this lost man to his sin.

And this was the Judas—bitter and now hardened—who betrayed Jesus with a kiss. The perfidy of the act, the shocking callousness of it, the shameless cynicism of it make that deed one of the most graphic instances on record of the hardening power of deliberate sinning in the face of light. As one says, who had only too sad reason to know the truth of his words,

"It hardens all within
And petrifies the feeling."

I shall refer in only two or three sentences to the tragic sequel of this—the traitor's remorse and death. The accounts of this in the gospel narrative and in the Book of Acts are somewhat divergent, but the facts of the revulsion of feeling in the mind of Judas and of his violent end stand out clearly. His distress of mind is sometimes taken to show that Judas did not really mean to betray Jesus to death, but only, as it had been said, to force His hand and compel Him to come out as a political Messiah, strong enough to meet His enemies, and so on. The remorse of Judas needs no such explanation. For one thing, a bad deed looks to its doer very different when it is done, compared with what it

looked merely in proposal. Of Nero's murder of his mother, Tacitus says that after the crime was carried out the enormity of it was understood. So was it with the crime of Judas. He had hit out at Jesus in his bitterness and hatred, considering the awfulness of what he was doing as little as he calculated its market value, and when he saw the thing he had actually done, even his soul shuddered. And there was more than this in his remorse. His words to the High Priest show a sickening sense of failure in his heart. He had thought of this blow to get his triumph over Jesus. But in the very moment of what should have been his triumph, the unassailable innocence of Jesus rose up before him, and he felt all his cleverness and bitterness could never even touch that. He had not triumphed over Jesus. Even captive, bound, reviled, Jesus was utterly out of his power to harm. Judas had struck only at himself. The sense of the sublime heavenly superiority of Jesus to anything that could be done to Him, and the sense of the unutterable and infernal degradation of himself, filled Judas with a helpless despair, and he rushed forth to a dark and dreadful death.

Many warning lessons rise out of this tragic story, but I shall take only one on the line of the view of Judas as a man who was one of the twelve, but was never a disciple.

The way Judas was lost was by a daily falseness and disloyalty to Christ. To the outward eye, his betrayal of his Master seemed a sudden fall. Doubtless, it stunned the other disciples when they saw it. But it was not sudden. It was prepared for, not merely by the repeated pilferings of the bag, but also by his far oftener repeated secret refusals to obey the voice of his Master. Who would have led him daily to higher things. Is there ever a sudden fall? Now

and then, we are scandalized by the unexpected news that some one, prominent in Church or State, has fallen into some great sin. We call it a sudden fall, but, I ask, is there ever a sudden fall? Is it not sudden only as a dynamite outrage is sudden—unlooked for by us, but the result of long, secret underground preparation? It is by daily private refusals of Christ and yieldings to sin that we pave the way, when circumstances are ripe for it, to some great and awful act of sin like that of Judas.

And, further, all this went on in Judas in the very presence of Jesus Himself, went on in a man who had to do with Jesus every day. With a meaning deeper than the old Latin poet dreamed of, we may say of the man that he saw goodness, and pined away because he turned from it. Surely there is a warning here which none of us can afford to neglect. We are with Christ and the things of Christ constantly—in Church life and work, and in all the concerns of the evangel. In this very place, in the very holiest circle on earth, this man Judas sank into hell. It is often said and truly that there is a way from the darkest sin to Christ; but it is also true that the false soul finds a way even from the very presence of the gospel to his ruin. You remember Bunyan's remark at the close of the *Pilgrim's Progress* about the end of poor Ignorance: "Then I saw that there was a way to Hell even from the gates of Heaven."

The only thing that would have saved Judas was that he should really have become the disciple of Jesus. We are "of the twelve"—that is, of Christ's company, of the Church. Are we disciples of Jesus? A man who comes to learn Christ's mind—about life, about sin, about salvation, about God, about himself, about everything—is His disciple. The disciple may fall like Peter, but he cannot be lost like Judas.

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*Be of good courage and He
shall strengthen thy heart, all ye
that hope in the Lord.—Psalm
xxxi, 24.*

IS THEOLOGY WORTHLESS?

A group of business and profes-
sional men were lunching together
the other day. The conversation
turned to religion. One man said he
went to church regularly, but sel-
dom attended a preaching service
because he felt he knew more about
life than the preacher. He was
older and his experience of life was
wider. Challenged as to whether he
would apply the same test of en-
lightening competency to the spe-
cialist in biology as he applied to
the specialist in theology, he ad-
mitted he would not, but indicated
that he was little interested in the-
ology.

At this point another member of
the group interjected a comment.
Said he, "Isn't theology the science
of things that are not worth know-
ing?" The smile that greeted this
thrust suggested that theology had
few if any friends in the group.
And yet none of these men was un-
friendly to religion. The conversa-
tion reflects a mental attitude which
is widespread among men whose in-
telligence on most matters is keen
and informed. There is no doubting
that in lay circles theology has
fallen into disrepute. Why? And
to what extent are its detractors
justified?

What is theology? Webster's in-
ternational dictionary defines it as
"The science of God or of religion;
the science which treats of the ex-
istence, character and attributes of
God, and of His laws and govern-
ment."

If this be true, then for the man
who believes in God there must be
some value in theology. For the
term "science" let us substitute the
term "systematized knowledge"—a
close approximation of its meaning.
Unless we assume the agnostic posi-
tion, and hold that God is beyond
all knowing, theology as the "sys-
tematized knowledge of God" must
have important significance for the
thinking mind. If we admit the
possibility of knowing anything of
God we can hardly contend that such
knowledge is not worth while. And
if we can know anything of God we
can systematize that knowledge, and
the moment we do so we have a
"theology."

We would have small use for the
lawyer who had no systematized
knowledge of law; for the astrono-
mer who had no systematized knowl-
edge of the stars; for the physician
who had no systematized knowledge
of human ailments and their reme-
dies, or for the business man who
had no systematized knowledge of
the field of commerce or industry in
which he labored. A preacher with-
out a theology would be as little de-
serving of our confidence; and a lay-
man who values religion for himself
and others, but affects an indiffer-
ence for theology, would be hard put
to justify the intelligence of his atti-
tude.

This is all so obvious that we must
look farther to discover why the-
ology has lost standing with so
many who, nevertheless, confess to
a faith—and a very genuine faith—
in religion. Is it not because the
professional exponents of theology
have, too often, assumed that their
systematized knowledge of God is a
revelation emanating from God him-
self, and containing a static body of
infallible truth? The layman has
been asked to accept on "authorly"
the dogmas embraced in the system,
even though in his experience of
life, and in his knowledge of other
sciences, he finds these dogmas chal-
lenged and their claims to validity
discredited. His intelligence rebels
against a theology which does not
fit the facts of life, which does not
fit the facts of the universe as dis-
closed by those who seem to him to
be no less authorities in their own
fields.

His quarrel is not so much with
theology itself, as with some of the
assumptions upon which it is fre-
quently urged as meriting his recog-
nition and credence. And in this
respect the quarrel seems justified.
But the layman does less than jus-
tice to his own intelligence when he
allows his quarrel with these as-
sumptions to rule theology wholly
out of court. For life without a
knowledge of God is life lacking
in the essential to give it true sig-
nificance; it is life which has failed
to find its bearings; life without
conscious relation to reality. And
knowledge of God must be systema-
tized, that is to say must be organ-

tized in its relation to life if it is to
be in any sense effective. Otherwise
the possessor of it is like a man who
has knowledge of the sun, but takes
no account of it in planning his
garden.

Doubtless the best theology is that
which a man makes for himself
through accepting the fact of God
as an hypothesis, putting it honestly
to the test of experience and so
demonstrating its value. But the
experience of others is not to be
slighted in such an effort to attain
a personal knowledge. There is su-
premely the experience of Jesus
Christ, whose whole life was based
upon acceptance of the fact of God,
and who, through his knowledge of
God, became in His teaching and
example a revelation of what that
fact means in human life. If the-
ology is to be a matter of authority
we can turn to Him for authority—
the authority, not of theory, but of
experience. Jesus went all the way
to the cross with the fact of God as
His controlling motive. He tried it
out uncompromisingly. If what He
achieved in His life is worth while,
why not listen to Him?

"I have had some delightful times and passages since I came here such as I never had before. I never so saw God, never had Him come to broadly, clearly out. He has not spoken to me, but He has done what is more. There has been nothing debatable to speak of, but an infinite easiness and universal presentation to thought, as it were by revelation. Nothing ever seemed so wholly inviting and so profoundly supreme to the mind. Had there been a strain for it, then it could not be. O my God! what a fact to possess and know that He is! I have not seemed to compare Him with anything, and set Him in a higher value; but He has been the all, and the altogether, everywhere, lovely. There is nothing else to compete; there is nothing else, in fact. It has been as if all the revelations, through good men, nature, Christ, has been now through, and their cargo unloaded, the capital meaning produced, and the God set forth in His proper day, - the good, the true, the perfect, the all-holy and benignant. The question has not been whether I could somehow get nearer, - nearer my God, to thee; but as if He had come out Himself just near enough, and left me nothing but to stand still and see the salvation; no excitement; no stress, but an amazing beatific tranquillity. I never thought I could possess God so completely. What is to come of it? Something good and glorious, I hope."

THE DISCIPLES' CREED

The following statement in the form of a creed was written by one in deep distress over the conflict now going on in the churches over differences about what seem to him unessential doctrines in the creeds, absorbing the time and energy of the churches in appalling measure, at an hour when the suffering world is crying for the practical application of the teaching and spirit of Christ as never before. He pondered anew upon the historic creeds, the Apostles' Creed so-called (the Apostles never heard of it; it was written centuries after them) and the Nicene Creed, around which the battle rages in the Episcopal church especially. They were the official creeds of millions, in many churches, who are carrying on this devastating controversy, while half Europe, stretching out her hands to us, is in chaos and millions of her people are starving. What was the matter? It came to him in a flash. How was it possible that he had never thought of it before, that he had not thought of it all the time, when in the past, with his fellow Christians, he had gone on reciting the creed, in language foreign and unreal to the religious life and thought of almost all of them? The creed was *absolutely silent about the life of Christ*. It passes directly from his birth to his death.—"He was born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried"—with no word whatever concerning himself, his teaching, his good works, his love and influence and presence among men. It was incredible.

Such were "the creeds of Christendom," in proportion and in purport the very perversion of the gospels; and we are now seeing what, perpetuated beyond the age when they were honest and the best that men could say, they have brought us to.

What is the cure? The cure is *the life of Christ*. If contending Christendom would pause and seriously contemplate the life of Christ, the life of Moscow and Berlin, of Paris and London, of New York and Chicago must surely be transformed. The great miracle, when the talk is of miracles, is that Christ's gospel has survived at all, and survived with growing clearness and power, in the hands of millions of contentious, bigoted and blind apostles. It is because of other and multiplying millions of disciples who have had hearts to love, minds to reason and eyes to see. Christ's religion is not simply a sermon, although the greatest of sermons, but a life. Our Bible itself is not chiefly, like other Bibles, moral disquisition, but history and biography; and this is conspicuously true of the gospels. The theological world has written and recited creeds; but Christ "wrought with human hands the creed of creeds." There is nothing but this life, nothing but the spirit of Christ, that can save the world today. If some Christians will still have a creed, let it be the simple story in brief outline of Christ's life, not in the language of Nicaea, but in the words of Christ himself and his disciples.

With this thought there came at once to the writer the expression. It wrote itself. He lets his friends print it, in the hope that a thought which helped him, may help others. He called it the Disciples' Creed; but every true disciple is an apostle, and the primary duty of the Church is the missionary duty.

I believe in God, the Father Almighty, Maker of heaven and earth; in whom we live and move and have our being.

And in Jesus Christ, his Son, our Lord; who was born of Mary; grew up with the poor and with the prophets, increasing in wisdom and in favor with God and man; was baptized with the Holy Spirit; was tempted as we are, yet overcame temptation; called all men to repent, and to follow him in love of God and of their neighbor; he went about with his disciples doing good; he showed men the Father; healed the sick; gave peace to the troubled; and preached the gospel of the Kingdom of God, whose field is the world. He was hated by priests and Pharisees, was persecuted and crucified. His spirit rose, and liveth and worketh evermore.

I believe in the Holy Spirit of truth, the Comforter, which shows the ways of God to men, and will guide us into all truth.

I believe in the Holy Church of the disciples and friends of Christ, who shall bear this truth, peace and good will to all mankind; in the communion of saints; the forgiveness of sins; and the life eternal.

EXTRACT from CARLYLE, PERSONALLY EDITED IN HIS WRITINGS, by David Masson, pp. 84-86.

"Carlyle's Literary Life and his Creed."

Most important under this head, of course, is Carlyle's attitude towards the Christian religion. Here it is necessary that I should be precise. Christianity, as it has been professed by all the greatest spirits that have really believed in it anywhere on earth through the nineteen centuries of its duration, has consisted of two things, united but distinguishable - a metaphysic, or system of doctrines respecting the relations of God to man, and an ethic, or system of instructions for human conduct. Now, the essence of Christianity, when it offers itself as a supernatural revelation, lies, I hold, in its metaphysic. It lies in the belief that at a particular time in the history of mankind a miraculous shaft of light out of the unseen infinitude struck our earth in Judea, revealing to the Jews first, and afterwards to the Gentiles, certain things about the Divine Being and His procedure with men which men could never have found out for themselves, in the form of certain definite doctrines or propositions astonishing and almost stunning the mere human reason. The ethic without this metaphysic may call itself Christianity, but is not, I hold, Christianity in any sense worth so special a name. To tell men, however earnestly, not to tell lies, not to commit fraud, to be temperate, honest, truthful, merciful, even to be humble, pious and God-fearing, is very good gospel; but it did not require the events of Judea, as Christian theology interprets them, to bring that gospel into the world. The modern preacher who sermonizes always on the ethic and omits the accompanying metaphysic may sophisticate himself into a belief that he is preaching Christianity, but is preaching no such thing. Wherever Christianity has been of real effect in the world, and has made real way for its own ethic, it has been by its metaphysic -- that set of doctrines respecting things supernatural which was to the Jews a stumbling block and to the Greeks foolishness.

To Dr. R. Spear.

Who has created us ? And for what purpose ? Why must the CREATOR
be respected utmost?

What relation have we ourselves towards our parents of the
creation ?

Are not parents most respectful only next to the CREATOR ?

What are our destined duty ?

How shall we pass the present life ?

What are the RIGHT and the WRONG ?

If we do the RIGHT or the WRONG, what shall be the consequence ?

There are many many good men who are suffering and starving,
pass away with discontent, and also

there are many many bad men who are enjoying the life even
spiritually, and pass away with content.

What is meant by these phenomenas ?

Is the spirit immortal? Is it beleived well as it used to be ?

Are there the PARADISE and the HELL ? " " " " ?

If the spirit be immortal, then what shall our spirit be after
our bodies die ?

How are the following matters considered in your religion ?

Which must be more devoted the parents or wife ?

Which comes first the home, or ^{the} country ?

Fighting, killing enemy for RIGHTEOUSNESS or the country .

Most special and emphasized doctrine.

Most respected or hatred persons, behavior, occupation,
and ideals.

Luxury, Money standard, Strike, Birth controlling, Divorces.

Are not the people now more

luxurious, selfish, money loving, less religious, than ever ?

Which do they fear most BANKRUPT, PERSECUTION or CODEMNATION,

PENALTY , or GOD ?

Which do they love most

MONEY, HONOR, PARENTS, WIFE, CHILDREN, NEIGHBOR, COUNTRY, OR GOD ?
(HUSBAND)

Am. Am.

The latest critical reconstruction of the New Testament is found in "The Riddle of the New Testament" by Sir Edwyn Hoskyns and Noel Davey, but its conclusion with regard to the figure of Christ is totally different from the result of the humanistic criticism of the past, as the following quotations ~~would~~ indicate:

"What was the relation between Jesus of Nazareth and the Primitive Christian Church? That is the riddle. The New Testament documents, all of them emerged from the Primitive Church? They reflected piety and encouraged faith. Was there or was there not, a strict relationship between this rich piety and exuberant faith and the historical figure of Jesus of Nazareth? Did the Life and Death of Jesus of Nazareth control the life of the Primitive Church? or was His Life and Death submerged by a piety and faith wholly beyond His horizon? We know the Primitive Church from the New Testament documents. We do not as certainly know Jesus of Nazareth. The adequacy of the modern historical critical method is therefore finally tested by its success or failure in answering the problem of the Jesus of history. The authors of this book are confident that the critical method does survive this very severe test, and that it does disclose results, even assured results; but they are also persuaded that these results are very few, very surprising and very inconvenient. Inconvenient, because they do nothing to bring the New Testament within the orbit of modern humanitarian or humanistic teaching." (p. 14f)

"The actual creative element which is at work in the New Testament language is everywhere due to a vigorous recognition that the Living God has acted in a particular history, and that Christian moral and spiritual experience depends entirely upon that particular history. Further, it is also clear that the New Testament language is unintelligible unless that particular history took place in the heart of Judaism and on the background of the Old Testament Scriptures. Everywhere the peculiarly Christian usage of a word proceeds from a remoulding of the meaning which it had borne in the Old Testament.

"So long as the modern New Testament reader is consciously or unconsciously interpreting it in terms of a humanitarian ethic or of a humanitarian spiritual experience, he is sinning against the meaning of words. If we are to understand the Greek of the New Testament we can be satisfied neither with a lexicon of Classical Greek, nor with a lexicon of the spoken Greek of the first century A.D., nor even with a lexicon of the Greek of the Septuagint, even if one could be produced, which noted carefully the Hebrew words which underlie the Greek translation.. We can be satisfied only with a lexicon devoted wholly to the New Testament itself, in which the specifically Christian associations which became attached to each word are carefully detected and set forth.

"In conclusion, when the science of Semasiology is applied to the New Testament in Greek, the problems which arise serve only to raise in a peculiarly acute form the problem, first, of the Life and Death of a single, concrete, historical, flesh-and-blood figure - Jesus of Nazareth, and, secondly, of the emergence of the Church on the basis of that particular history. They also suggest that no understanding of that particular history or of the emergence of the Church is possible unless the critic is prepared to cut himself adrift from that which is most characteristic in modern thought, to think of God as the Living and Active God, and to move freely in terms not only of Revelation in general, but of the Revelation of the power of the Living God in a particular history. (pp. 46-47).

"Not only in Mark is Jesus depicted as the humiliated Son of Man. Not only in Mark is this humiliation shot through with the glory of a Future Coming in visible authority and power, Not only in Mark is the power of Jesus and the Kingdom which He inaugurates a breaking in of the other world. This tremendous Christology is found throughout the material which lies behind the Editors, Matthew and Luke. Throughout the whole Synoptic material Jesus is called 'Son of God'. Neither this title, then, nor the Incarnation Christology attached to it, can be attributed to a tendency of Mark. That there is a tendency based upon it in his gospel is true. He, like Matthew and Luke in other ways, tried to make the paradoxical material of the tradition clearer for his readers. He emphasizes by careful arrangement the necessary humiliation of the Son of God. But the Marcan arrangement and the Marcan emphasis are evoked by the material which the Evangelist has received. 'I came to bring fire to the earth; and what will I if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished.' (Luke XII, 50) This saying, found in Luke alone, is neither more nor less than that the Gospel which Mark has declared in the careful structure of his narrative.

"Thus the attempt to throw upon the Evangelists the responsibility of having manipulated the earlier Tradition in the interests of a remarkable Christology does not survive a rigidly critical examination. The interpretation put upon the Actions and Life and Death of Jesus did not originate in the minds of the men who compiled the gospels in their present form. Their records have a clear and conscious purpose. That is obvious. But they extracted their purpose from the traditions they received; they did not impose it roughly upon a material unable to bear it. Their editing did not complicate the material, but simplified it. For the clearing away of obscurities, whether of language, of style, of meaning, or even of Christological significance, was everywhere an attempt to clarify the issues found in the Tradition, which lay before them.

"Two conclusions, therefore, may be drawn with some confidence. In the first place, the difficult Christology which holds together the whole fabric of the Tradition is not imposed by any of the Evangelists, not even by Mark. The difficult Christology is lying in the various strata of material which they handled, and not only lies there, but controls it. The history of Jesus of Nazareth was already a highly interpreted history, interpreted through the medium of the Old Testament. Moreover, in the material, the actual history was conditioned by the interpretation. Jesus acted as He did act and said what He did say because He was consciously fulfilling a necessity imposed upon Him by God through the demands of the Old Testament. He died in Jerusalem, not because the Jews hounded Him thither and did Him to Death, but because He was persuaded that, as Messiah, He must journey to Jerusalem in order to be rejected and to die. This violent and voluntary death is the opus operatum which inaugurates the New Order. Neither Mark, nor Luke, nor Matthew, is interpreting a mere series of facts: still less are they imposing a Christology upon an undefined human personality. The interpretation is given them in the material which comes to them from various sources, and it is the same interpretation which is being presented to them throughout. The Christological, Old Testament interpretation is lying in the history of Jesus of Nazareth in so far as they know the tradition. Secondly, so difficult is this Christology that it cannot remain static. The Evangelists find it impossible merely

to repeat it as it lies embedded in the Tradition. It requires elucidation and simplification. Mark begins this process of elucidation, and writes a gospel in which the Christology is brought out more or less clearly. But his gospel is still obscure, and the later Evangelists continue his work of clarification, which is completed, as far as the New Testament is concerned, with the writing of the Fourth Gospel. (pp. 158-161)

"We must therefore conclude that Jesus Himself did not think of His life and Death as a human achievement at all. Language descriptive of human heroism is entirely foreign to the New Testament. The Event of the Life and Death of Jesus was not thought of as a human act, but as an act of God wrought out in human flesh and blood, which is a very different matter. The Event was conceived of as⁹ descending act of God, not as the ascending career of a man who was successful in the sphere of religion. No New Testament writer could think of Jesus in Pelagian* terms. The concrete Event, which was Jesus of Nazareth, was for them the sphere in which God had effected a mighty action for the salvation of men. Again, this was no mere piece of theologizing, but the very way in which Jesus Himself regarded His ministry. Human flesh and blood, words and actions, were, as it were, caught up, controlled, energized by the Spirit of God, by the Son of God, so that St. Paul could speak of Christ Jesus as Him in whom 'dwelleth all the fulness of the Godhead bodily', just as the author of the Fourth Gospel could write of the Word becoming flesh. This emphatic assertion that Jesus is the sphere of the action of God presumes the Theocentric atmosphere in which Jesus lived and died. His obedience was surrender to the unique and active operation of the Living God. This was expressed by Him by the relation of the Father to the Beloved or Only-Begotten Son." (pp.254, 255f).

"It must be quite definitely affirmed that neither the Jesus of History nor the Primitive Church fits into the characteristic nexus of modern popular humanitarian or humanistic ideas. This is not merely because they belong to another age, of which the thought moved in an entirely unmodern idiom, but because their idiom was entirely foreign to that of any age, including their own. The Gospel was as much a scandal to the first century as it is to the twentieth. This does not, mean, however, that the Gospel is in any sense anti-humanitarian. The antithesis between it and modern idealism arises, not because Jesus and Primitive Christianity were less human than humanitarianism, but because they were infinitely more so. The Primitive Christians found the revelation of God in an historical figure so desperately human that there emerged within the early Church a faith in men and women so deeply rooted as to make modern humanitarianism seem doctrinaire and trivial. The New Testament does not present a complex chaos of conceptions about God and man from which one or another may be picked out and proclaimed as ultimate and true because it satisfies the highest idealism of this or of all ages; it presents a concrete and definite solution of the problems of Life and Death, of Right and Wrong, of Happiness and Misery, in a form which constitutes a challenge to all thought and to all ethical idealism. The New Testament presents the solution in a unique

*The doctrine that the human will is of itself capable of good.

Event, in a particular history of human flesh and blood. The New Testament is therefore neither a collection of thoughtful essays nor an attempt to construct a system of ethics. It bears witness to a unique History, and it discovers the Truth in the History. The historian is compelled to state the unity and uniqueness of this staggering claim as an historical fact." (p. 261f).

PSALM 107.

God's everlasting mercy and unceasing love to the redeemed. Key verses, 1 and 43.

CLINTON REED.

Verse 1. Exhortation to thanksgiving to the Lord, based upon His goodness and His endless mercy. Note well the twofold statement, "He is good—His mercy endureth forever," for as proof of this the Psalm seems to be given, and without a settled conviction of its truth in our own hearts there can be no continued peace in our lives, but we will be open to the attacks of Satan. Then too, there will not be as clear a vision of the sufficiency of Christ and of the completeness of His work as it is our privilege to enjoy, if we at any time doubt God's free and unceasing mercy in Christ to every believer. It is also a safeguard against pride in times of blessing and victory to know that these blessings have only come to us because of His mercy and that during them we are still as truly vessels of mercy and objects of grace as in times of greatest humiliation and trial.

Verses 2-9. First experiences of the redeemed.

1. Their affliction. "Wandered—hungry—thirsty—faint."

2. Its cause. None apparent—trial of faith.

1 Pet. 1:7.

3. Their resort. "They cried unto the Lord."

4. The result. Deliverance and blessing. "Delivered"—"Led them forth—satisfieth the longing soul—fillet the hungry."

Verses 10-16. Further blessing.

1. Their affliction. "Sit in darkness and in the shadow of death, bound in affliction and iron."

2. Its cause. Rebellion and pride. "Rebelled and contemned."

3. Their resort. "They cried unto the Lord."

4. The result. Deliverance and blessing. "Brought them out, brake their bands"—"Broken gates of brass, cut bars of iron."

Verses 17-22. A deeper work.

1. Their affliction. "Afflicted—draw near to gates of death."

2. Its cause. Sin and carnality. "Transgression, iniquities—their soul abhorreth."

3. Their resort. "Then they cry unto the Lord."

4. The result. Deliverance and blessing. "Healed—delivered."

Verses 23-32. The Trial of Faith.

1. Their affliction. "Soul melted—reel to and fro—at wits' end."

2. The cause. As at the first, none apparent.

3. Their resort. "Then they cry unto the Lord."

4. The result. Deliverance and blessing. "Bringeth them out—maketh the storm a calm—still—quiet desired haven."

Verses 33-42. God's ability to change circumstances and conditions.

1. Adversely. When we come to lean on circumstances or experiences more than on Him. He will, (a) "Turn rivers into a wilderness," (b) "Watersprings into dry ground," (c) "A fruitful land into barrenness," (d) "Minish them," (e) "Bring them low," (f) "Pour contempt upon," (g) "Cause to wander."

2. Favorably. When we take the place of nothingness and utter helplessness in self, and of dependence on Him, He will, (a) "Turn the wilderness into a standing water," (b) "Turn dry ground into watersprings," (c) "Make us to dwell," (d) "To sow the fields," (e) "Make us to plant vineyards, which may yield fruits of increase," (f) "Multiply greatly with no decrease," (g) "Will set us on high" and "Make families like a flock."

Verse 43. The lesson in it all. "Whoso is wise and will observe these things even they shall understand the LOVINGKINDNESS of the Lord." "Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord," Rom. 8:37-39.

THE SECRET OF EFFECTUAL SERVICE FOR GOD.

GEORGE MULLER.

The welfare of our families, the prosperity of our business, our work and service for the Lord, may be considered the most important matters to be attended to; but, according to my judgment, the most important point to be attended to is this—ABOVE ALL THINGS, SEE TO IT THAT YOUR SOULS ARE HAPPY IN THE LORD. Other things may press upon you; the Lord's work even, may have urgent claims upon your attention; but I deliberately repeat, it is of supreme and paramount importance that you should seek, above all other things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for many years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I specially commend this point to the notice of my younger brethren and sisters in Christ. The secret of all true effectual service is—joy in God, and having experimental acquaintance and fellowship with God Himself.

But in what way shall we attain to this settled happiness of soul?

How shall we learn to enjoy God? how obtain such an all sufficient soul-satisfying portion of Him as shall enable us to let go the things of this world as vain and worthless in comparison. I answer, this happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed Himself unto us in the face of Jesus Christ.

In the Scriptures by the power of the Holy Ghost, He makes Himself known unto our souls. Remember, it is not a God of our own thoughts, or our own imaginations, that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation He has made of Himself in His own most precious Word.

The way in which we study this Word is a

matter of the deepest moment. The very earliest portion of the day we can command should be devoted to meditation on the Scriptures. Our souls should feed upon the Word. We should read it—not for others, but for ourselves; all the promises, the encouragements, the warnings, the exhortations, the rebukes, should be taken home to our own bosoms. Especially let us remember not to neglect any portion of the Bible; it should be read regularly through. To read favorite portions of the Scriptures, to the exclusion of other parts, is a habit to be avoided. The whole divine volume is inspired, and by degrees should be read regularly through. But to read the Bible thus is not enough; we must seek to become intimately and experimentally acquainted with Him whom the Scriptures reveal, with the blessed Jesus, who has given Himself to die in our room and stead. Oh, what an abiding, soul-satisfying portion do we possess in Him!

But another point here needs especially to be noticed: it is that we seek habitually to carry out what we know; to act up to the light that we have received, then more will assuredly be given. But if we fail to do this, our light will be turned into darkness. It is of the deepest moment that we walk with a sincere, honest, upright heart before the Lord. If evil be practiced, or harboured and connived at, the channel of communication between our souls and God (for the time being) will be cut off. It is all-important to remember this. Infirmities and weaknesses will cleave to us as long as we remain in the body: but this is a different thing from willingly allowing evil. I must be able, with a true, honest, upright heart, to look my heavenly Father in the face, to say, "Here I am, blessed Lord; do with me as Thou wilt."

Then let us remember that we are His stewards. Our time, our health, our talents, our all are His, and His alone. Let us seek to remember this, and carry it out this year, and then what happy Christians shall we all be! It is a divine principle, "To him that hath shall more be given;" and as assuredly as we seek to make good use of that which is confided to us, more will be imparted. We shall be used of the Lord, and shall become increasingly happy in His own most blessed service. Brethren! we have only one life—one brief life; let us seek, with renewed purpose of heart, to consecrate that one life wholly to the Lord—day by day to live for God, and to serve Him with our body, soul and spirit, which are His.

Let it be our unceasing prayer, that as we grow older, we may not grow colder, in the ways of God. As we advance in years, let us not decline in spiritual power; but let us see to it that an increase in spiritual vigor and energy be found in us, that our last days may be our best days.

Our holy faith does not consist in TALKING. "Reality, reality, reality," is what we want. Let us have HEART-WORK; let us be genuine. Brethren! we should live so as to be missed, missed both in the Church and in the world, when we are removed. Oh, how rapidly is time hastening on! We should live in such a manner as that, if we were called hence, our dear brethren

and sisters might feel our loss, and from their inmost souls exclaim, "Oh that such a one were in our midst again!" We ought to be missed even by the world. Worldly persons should be constrained to say of us, "If ever there was a Christian upon earth, that man was one."

But to revert to the Scriptures. In them, through the teaching of the Holy Ghost, we become acquainted with the character of God. Our eyes are divinely opened to see what a lovely being God is! and this good, gracious, loving, heavenly Father is ours, our portion for time and for eternity; and our adorable Lord Jesus, who gave Himself for us, is that blessed One, to whose image and likeness we shall be conformed; and to serve Him should be our greatest joy and privilege as long as we remain on earth.

But then, when trial and affliction come; when God deals with us as though He were not the lovely, kind, and gracious Being presented to us in His Word, shall we murmur and despond? Ah! no. Beloved in Christ, let us trust our heavenly Father; let us, like little children, hang entirely on Him, reposing in the sweet assurance of His unchangeable, eternal love. Let us remember how He acted towards His saints of old, what His dealings were with them; let us remember what is recorded concerning their history; for now, as He has ever done, God will most surely act according to His Word.

This intimate experimental acquaintance with Him will make us truly happy. Nothing else will. If we are not happy Christians (I speak deliberately, I speak advisedly), there is something wrong. If we did not close the past year in a happy frame of spirit, the fault is ours, and ours alone.

In God our Father, and the blessed Jesus, our souls have a rich, divine, imperishable, eternal treasure. Let us enter into practical possession of these true riches; yea, let the remaining days of our earthly pilgrimage be spent in an ever-increasing, devoted, earnest consecration of our souls to God.

BIBLE CLASS OUTLINES.

LESSON NO. CXII.

Praising God.

H. W. FROST.

Rev. 4:8-11.

God's ideal of Praise.

I. The persons who may Praise.

1. Not every one,—Praise equals worship. John 4:24.

2. The redeemed. Rev. 5:8-10.

II. The place of Praise. Rev. 4:9, 10.

1. Earth—praise for what God does.

2. Heaven—praise for what God is.

III. The time of Praise.

[5: 20.]

1. Continually. Rev. 4:8, "Rest not;" Eph.

IV. The order of Praise.

1. First and last.

2. Every prayer to be praise. Phil. 4:6.

V. The attitude of Praise.

1. "Six wings," Rev. 4:8; Isa. 6:2.

2. "Eyes around and within" (Greek), Rev. 4:8

3. "Fall down," Rev. 4:10.

4. "Cast their crowns," Rev. 4:10.

GOD'S PURPOSE FOR THE WORLD THROUGH HIS CHURCH

What Causes Failure?

THE CHURCH is Christ's chosen agency for interpreting God to the world. He said, "I will build my Church, and the gates of hell shall not prevail against it." This implies that they will try to do so.

"Go and make disciples of all the nations". "The earth shall be filled with the knowledge of the Lord". "Nation shall not lift up sword against nation, neither shall they learn war any more". "Ye shall receive power, after the Holy Spirit comes upon you, and shall be my witnesses unto the uttermost ends of the earth". "Ye shall know the truth and the truth shall make you free".

In the power of the Holy Spirit in the first generation marvelous progress was made. Thousands were converted in a single day. The converts were so filled with a new love and unselfishness that "they had all things common" and distribution was made to all in need. And the Church was characterized by great peace and love and joy, as well as by longsuffering, kindness and goodness together with faithfulness, meekness and self-control.

With these as the main characteristics of the Christians of that day, is it any wonder that the Church was irresistible, when God released His power through them? These attractive qualities are all listed as the "fruit of the Spirit". They are the marks of consistent Christians. They are the qualities which have given victory to the Church in every nation and every generation.

The secret of success or failure is that this quality of life is only lived when God's presence is actually realized in personal experience. And this in turn depends on full obedience to the Spirit of God. When any person disobeys the Spirit of God, faith and courage disappear, and weakness and helplessness follow. This accounts for all the failures of Christians and Churches.

The Church might have filled the earth with the knowledge of God in the first century, if it had remained obedient. It could have done it in any century since then on the same terms. It can be done in this century on that same condition. It will be done in the first century that the Church generally is obedient once more. Peter said, "We are witnesses of these things, and so also is the Holy Spirit, whom God hath given TO THEM THAT OBEY HIM".

The Church is probably not over 10% effective now. Many believe it is not even 5% effective. The one way to make the Church attractive and winning and fruitful and resistless and conquering on a local and world-scale, is to get back into full working partnership with the Spirit of God who makes all these things both possible and sure, when He has control. To lend such power to disobedient disciples would be to introduce anarchy and disaster into the whole scheme of spiritual progress.

The Christian and the Church will be completely successful when marked by the following characteristics;

1. Habitual surrender to God, (oft repeated,) and unquestioning obedience.
2. Living a supernatural life, through the power of the indwelling Spirit.
3. Talking about Christ in a natural way, whenever opportunity is afforded, as the One able and eager to solve all human problems.
4. Holding all ones gifts and resources and property at God's disposal, and using them as Stewards or Trustees, and not as Owners.
5. Praying and planning and working and giving to spread the personal reign of Christ to every person in the world.

See John, Chapters 14, 15 and 16,
and Acts, Chapters 1 and 2.

J. Campbell White,
438 West 44th Street,
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Letter of exp. & Cable. Morning
General Mr. Boston.

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CHRISTIANITY STANDS OR FALLS WITH CHRIST'S DEITY.

"To deny divinity to Christ is to relegate all divinity whatsoever to the far-off shadowy realms of metaphysical inquiry. If the flesh and blood of the man whose meat and drink it was to do the will of God be not divine, then the days of faith in a living God are numbered, and the feet of the agnostic are at the door to carry out the corpse. The modern argument for the divinity of Christ is very simple: Love is God. Christ is our highest and completest historic expression of love. Therefore Christ is the Son of God, our interpretation of the Divine, our vision of the Father. - W. D. Hyde, President Bowdoin College, on "The Reorganization of the Faith" in The New (Chicago) World, April, 1899."

ADMISSIONS OF A UNITARIAN

"Christ was something more than a mere man. ..The Spirit was given to him without measure. Is it any wonder that men should have called Jesus "God"? In him truly 'dwelt the fulness of the Godhead bodily;' and this indwelling Spirit expressed itself in what he said and what he did. When Jesus speaks, it is as if God speaks. When Jesus does anything, it is as if we saw God do it. It becomes to us an expression of the Divine character He is the image of the Invisible God. - James Freeman Clarke."

CHRIST DIVINE AND NOT THE PRODUCT OF EVOLUTION.

"If the Christian evolutionist regards Jesus Christ as a product of spiritual evolution, he gives up Christianity. If he declares that Jesus Christ is an exception to the law of evolution, he gives up evolution. The Christian evolutionist does not believe that Jesus Christ is the product of evolution. Jesus Christ is the cause; the phenomena are the product; evolution is the method. The Church described in the New Testament is a tree, rooted and grounded in Christ; a body, Christ the head; a household, Christ the father; a kingdom, Christ the king... What Jesus Christ was, in a limit of a few years' time and in the little province of Palestine, that is the Infinite and Eternal Father in his dealings with the universe.- Lyman Abbott, The Evolution of Christianity pp. 172,239,240,241."

CHRIST INEXPLICABLE ON HUMAN PRINCIPLES.

"I ask you whether the character of Jesus be not the most extraordinary in history, and inexplicable on human principles? . . . I contemplate it with a veneration second only to the profound awe with which I look up to God. ... I feel myself listening to a being such as never before, and never since, spoke in human language. I am awed by the consciousness of greatness which his humble words express; and when I connect this greatness with the proof of Christ's miracles, I am compelled to exclaim, ...'Truly this was the Son of God.' Jesus not only was, but he is still the Son of God, the Savior of the world. He exists now; he has entered heaven.... There he lives and reigns. I see him in glory; and I confidently expect, at no distant period, to see him face to face. - William Ellery Channing."

"The Bible contains a complete series of facts, and of historical men to explain time and eternity, such as no other religion has to offer. Everything in it is grand and worthy of God. Book unique! who but God could produce that idea of perfection equally exclusive and original?"

"The Bible is more than a Book; it is a living being, with an action, a power which invades everything that opposes its extension. Behold it is upon this table, this Book surpassing all others; I never omit to read it, and every day with new pleasure.

"Everything in Christ astonishes me. His spirit over-awes me, and His will confounds me. Between Him and whoever else in the world there is no possible term of comparison; He is truly a Being by Himself. His ideas and His sentiments, the truth which He announces, His manner of convincing, are not explained either by human organization or by the nature of things.

"Alexander, Caesar, Charlemagne, and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and, at this hour, millions of men would die for Him.

"Truth should embrace the universe. Such as Christianity;- the only religion which destroys sectional prejudices; the only one which proclaims the unity and the absolute brotherhood of the whole human family; the only one which is purely spiritual; in fine, the only one which assigns to all, without distinction, for a true country, the bosom of the Creator, God."

NAPOLEON BONAPARTE, the great French emperor, 1769-1821.

"We account the Holy Scriptures to be the most sublime philosophy."

"There are more sure marks of authenticity in the Bible than in any profane history whatsoever."

SIR ISAAC NEWTON, the "Prince of Mathematicians." 1642-1727

"The New Testament is the best book that ever was
or will be, known in the world." Life, Vol.III. p. 480.

"I commit my soul to the mercy of God through our
Lord Jesus Christ." Life, Vol.III. p. 517.

CHARLES DICKENS, a celebrated English novelist.
1812--1870.

"For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law; in short, with moral and intellectual cultivation; always supporting, and often leading the way."

"Its very presence, as a believed Book, has rendered these nations emphatically a chosen race, and this, too, in exact proportion as it is more or less generally known and studied."

"Good and holy men, and the best and wisest of mankind, the kingly spirits of history, have borne witness to its influences, and have declared it to be beyond compare the most perfect instrument of humanity."

"I know the Bible is inspired, because it finds me at greater depths of my being than any other book."

"Christianity is not a theory, or a speculation, but a life; - not a philosophy of life, but a life, and a living process. Try it. It has been eighteen hundred years in existence; and has one individual left a record like the following, 'I tried it, and it did not answer. I made the experiment faithfully according to the directions; and the result has been a conviction of my own credulity?'"

S.T. COLERIDGE, a noted English Poet, 1772 - 1834.

This letter contains the spirit of the Welsh Revival and has already been greatly blessed. If you wish to bring the revival to our own city will you not take the personal responsibility of mailing one or more copies to personal friends. Additional copies may be had by application to Brooklyn City Mission Building, 383 Jay St.

A Visit of Five Days to Wales during the Revival.

"The glory of the Lord shall be revealed, and all flesh shall see it together.—For the mouth of the Lord hath spoken it."

January 2, 1905. I went to Swansea, joining by invitation Mrs. B. and her niece Miss D. Left London, 4.30, reaching Swansea at 10 p. m. Met at station by Mrs. E., from Brentwood, who with her husband had gone the Friday previous, so longing for "The Fire." She took us to the "Grosvenor Hotel" in a very quiet street—where we found mistress, servants and all filled with deepest interest in the mighty move and in turn attending the meetings. All day the E——s had failed to get inside the building, and were picking up the wounded souls in the street.

Tuesday, the 3rd, we thought we would try Ebenezer Chapel, and started before 11.30. We wanted to see the face of the young Evangelist, whom God is using so mightily. They said he would be there at two o'clock. We were among the first to arrive and took the seat next the *Big Pew*, where soon gathered the grey-haired ministers, Elders, clergymen, etc.—over forty stood or sat there. The song so marvelous in Wales began as soon as we entered, and the voice of prayer in Welsh and English also. Very soon not a corner was left empty—deep galleries all round. The *pulpit* alone was empty. Evan Roberts had not arrived. But no one missed him or referred to him, except in prayer that he might be upheld, hidden in God's mighty hand. Waves of prayer broke over the multitudes, waves of praise. Welsh was no hindrance. God was there. His wondrous presence filled the place.

At 2.30, a quiet little group slowly made their way through the crowd, and a tall, thin figure stood behind the big Bible on the pulpit,—two dear girls seated behind him,—modest, sweet and unassuming. Evan Roberts' face was lit up with the joy of the Lord. The meeting swept on unconscious of his presence. A pause came. He said a few words of the glory of God, and was interrupted by a hymn, started in the gallery. He smiled afresh and joined in it, "Obey the Spirit of God." "Fix your hearts on Jesus." "Forget all else." "Worship the Lord!" "How great—how wonderful He is!" then he broke off into Welsh.

It is impossible to write about the meetings. It sounds confusion, but there is no sense of confusion. People praying aloud all over the Chapel, and other voices bursting forth with song,—such as we have never heard in England. That meeting did not break up until 5.10. We had no sense of hunger or weariness. Both the dear girls spoke shortly. One gave her simple testimony to the wonderful change conversion had made, not two months ago. The other an appeal to sinners to come to Christ, and amid it all souls were coming,—numbers decided for Christ that afternoon and stood up confessing Him.

We returned again at 6.30. None of the Evangelists came at all. No one entered the pulpit, but the meeting swept on. We stayed till 10,—the E——s till 11, and many confessed Christ. I can only describe it all as the *Breath of God*, sweeping through

again and again, bowing all hearts—men and women weeping—praising—interceding—testifying—faces illuminated—hearts broken with the love of Christ—Heaven opened!

Wednesday, the 4th. We started at 8.30. Reached Newport, 11.30. Found the move had begun there. Took a train about 12, and ascended the mountains to *Abertillery*, where special meetings were to be held for two days by *Sydney Evans*.

We were right amid the Coal Mines and in glorious scenery! We found rooms in the Bush Hotel, the best in the little place. The others did not want to take ladies in and looked rather grimy. No notices are anywhere of the meeting. No advertising! No placards! All so delightfully natural,—costing *nothing*. We took some lunch—wandered out. "Yes, there would be all the Chapels open, we could go where we liked."

"Where would the Evangelists be? When would they come?" "Oh, sometime—would be in all the Chapels, but the meetings would go on just the same all the time."

"The wind bloweth where it listeth and thou hearest the sound thereof,—etc."

The mountain winds were blowing around us—we climbed the steep little streets searching for the Chapels, when we saw scores of people coming down a steep street. We joined them. "Oh," says one dear old woman, "It's all wonderful my dear. A thousand have come to Christ already, and this is the first day anyone has come our way. The miners in the pit are being saved every day. Come along to Ebenezer. That's where I be going." So on we went, and Ebenezer was filling fast. (Every town seems to have its Ebenezer), and as we entered, people were entering praying, others singing that wonderful praise hymn "Dioleh Iddo," (Thanks to God). Now, we had the loud miners' voices rolling out the bass and tenor. I never heard such singing. No hymn books, no Bibles, no organ played. But it was such a glorious meeting,—men, women and children, refined and rough. The shops were closed early and evidently the gathering was an important one. I don't know how to tell you of those two days. I have seen the glory of God; I have wept for joy, I have wept for shame that I so little know the Holy Spirit, and these boys and girls, young men and maidens are learning in a few days, what I have learned so slowly, or may have scarce learned now.

Every Chapel has the large Bible in Welsh or English on the desk in the big pew in the pulpit and each one stepped up there and turned the pages and read aloud. I could write many sheets, but you will see in the "*Christian*" and "*The Life of Faith*," two English periodicals, much more. I will tell you of some things that especially struck me. Everyone was free. The joy of the Lord rested on their faces and the peace of God. They obeyed the Holy Spirit. Prayer was to God and there seemed no confusion when numbers prayed together. One could pour out one's heart unconscious of all around. The hymns and prayers were constantly going on together. One remarkable time I shall never forget. A girl's voice in the gallery started, "I need Thee, O, I need Thee; Every hour I need Thee." The whole gallery burst into the refrain and at the same time many voices below burst into prayer in Welsh and English. It seemed as if waves of song and waves of prayer broke over the building. The same words over and over, "I need Thee, O, I need Thee," now from one side of the gallery and then the other, and then all over. Then the song begun below and a prayer from the gallery, till the voices grew softer and softer, like lovely echoes melting away

amid prayer and praise, until the whole mass of people arose and sang: "Diolch Iddo," as only melted hearts can sing.

Soon they pleaded with the unsaved and tears and sobs broke in amid the song. It was a wonderful day. The young Evangelists had arrived, S—— E—— and his companion, S—— J—— a beautiful singer with such a shining face, O—— D——, a dear girl, so simple, unconscious of herself. She read Acts 2nd chapter, in the power of the Spirit, making a few simple remarks and oh! how she pleaded with the unsaved. E—— R——'s little sister of fifteen years, her hair hanging down her back, sang and prayed and spoke a few words of testimony. A Miss R—— sang very sweetly Gospel messages; miners spoke, prayed and sang. J—— J—— saved five weeks back—an awful drunkard, gave a lovely testimony, and another one, sang a solo from the gallery. The prayers, so simple, "O Lord, my mate's just come in, save him, Lord, he was swearing fearful this morning"; "Lord, there is my father, save him, Lord"; "Save my mother," etc., etc. Again and again the refrain, "For you, I am praying, I am praying for you," was sung in Welsh or in English, or "Throw out the life-line, some one is drifting away." We returned for another meeting at 6.30, and did not leave until 10.45. The place packed and overflows in other chapels. We learned a new lesson that evening of the sensitive presence of the Holy Spirit. A minister was officious, excited, restless, tried to guide, kept speaking, when a pause came and the Spirit was grieved and the Power left the meeting. It was very solemn. The children got restless, the babies cried; the singing lost its power; the dear young Evangelists felt it; looked pained. S—— E—— got up and said: "The Holy Spirit is grieved, humble yourselves. All go out that want to leave. Let us bend and break before the Lord." Several left and the prayer broke forth in deep confession and in about half an hour the Blessed Presence returned. Souls were saved. The whole atmosphere changed.

The next day prayer meetings were held throughout the morning in one chapel. Mr. and Mrs. E—— joined us from Swansea. At two, we went to Ebenezer Chapel, and the scenes of yesterday were again repeated. In the evening, three of us went to a Welsh Chapel, Mr. and Mrs. E—— went back to Ebenezer. In both places we had a marvelous time. I shall never forget that evening. For three hours, the meeting swept on in Welsh,—yet no sense of weariness, or that you did not understand—you did understand the Presence of the dear Master. Testimonies broke forth with tears from some, prayer swept over the place. At 9.30, dear little Miss O—— D—— entered, saying: "O, what a beautiful presence of God is here—O, how beautiful. Dear sinners, you can come at once to Jesus. He is here. The chapel was full of His presence." She went into the pulpit, with S—— J—— and Miss R—— (they had all come from a large chapel on the hill). For these hours no one had led the Welsh meeting, but once a fine young man had pressed to the front with a shining face and opened the Bible, at Acts 2, and had spoken with the Holy Ghost power (in Welsh).

A fresh hymn now broke forth and as she stood with the open Bible waiting, a sweet little girl of five years climbed to the pulpit stairs and stood in front of Miss D——. It was a sweet sight. She with her earnest face watching the gallery, which was crowded with rough men and the wee child looking grave and solemn. The song ended and the little voice alone sang so sweetly a Welsh hymn and quietly slipped down the steps, her

father taking her on his knee. Then Miss D—— read Luke 15, the Prodigal Son and pleaded with the wanderers. "Come to Jesus," was sung in Welsh. She slipped away and entered the gallery, and for half an hour the battle was on, all in prayer below, then some one called on all to rise who had decided for Christ. It was a blessed moment. They were rising everywhere and giving their names. "I am Mary so and so, I have just come to Christ"; "Mr. so and so, wants to confess Christ"; "My mate has just come to Christ—her husband was saved this afternoon." "I yield myself, spirit, soul and body to Christ." What wonder that "Diolch Iddo," broke forth again, and then more prayer for still more were broken down. One very rough man, J—— J——, saved three weeks ago, read his testimony in a hymn, which Miss R—— took up and sang in Welsh, with great power. We had to leave at 10.45. People were still pressing in. Oh, these are glory days, beloved ones! Take courage! You, too, will see His salvation. After 12 o'clock, in the still night air, the song of a multitude of voices broke upon us. From one of the Chapels they were scattering. "Guide me, O, Thou Great Jehovah!" in English, and then in Welsh, swept past the hotel, and "Abide with me," broke forth from down the valley. I looked out but could not see the singers. At one o'clock, Mr. E—— was knocked up by a bell-boy, begging him to come to the manager of the hotel, "for he was in an awful way upon his soul." He was soon by his side. He found a fine young man about thirty, trembling and weeping, and bell-boy No. 1, very drunk in his room. Mr. E—— turned him out for he was ready to fist him. The lad who called him knelt weeping, too. The manager said it was the singing woke him and then in the darkness, some one in white came three times to his side and said "It's not too late for you to be saved." He was awfully frightened. He struck a light, but no one was there, and then he roused the bell boy to fetch Mr. E——. He was in dead earnest, but absolutely ignorant of the Word of God, but after an hour of explaining and pleading the Word of God he came to Christ. The next morning, when we came to the coffee room, he appeared with a shining face, in his shirt sleeves, to shake hands with us. "I saw your faces yesterday, ladies, when you came in, and could not tell what was on your faces so different to other folks who come here. I know now." We went on early to Newport. Mr. and Mrs. E—— stayed to have further talk with this man and had a very interesting morning among the people.

We had a blessed meeting at Newport, in a Welsh Chapel. Such a lovely testimony from a dear old minister who for twenty-five years has prayed every day that God would visit his people. Just the same freedom of the Spirit was there, and at ten o'clock, all turned out for an "open air," multitudes gathering as we moved on, and one had such a feeling of the Presence of God over the busy town, that we noticed it in the day amid the busy traffic and praised the Lord. Yes, Newport, Cardiff, Swansea are all moving under the mighty hand of God.

I send you all Zech. 10-11, Joel 2: 23, 28-29; Hag. 2-5, and a verse of a hymn of my childhood, long forgotten, that sang again in my heart in Wales,

"I'm glad I ever saw the day—sing, glory, glory, glory,
When first I learned to sing and pray, of glory, glory, glory.
'Tis glory's foretaste makes me sing, of glory, glory, glory.
Then praise my Saviour and my King, like those who sing in
glory."

—H. E. S.; London.

MEMORY PASSAGE

Translated by MISS OLIVE GLASGOW

After the death of the leaders of the Greeks, they are kept from entire discouragement and helpless grief by Xenophon, who, through false representations, had been led before to join Cyrus. He meets the captains of Proxenus that he may give advice and exhortations, and in his address to them says:—

"I, therefore, as long as the truce lasted, did not cease to pity ourselves, but, on the other hand, I envied the king and those with him, when I considered how great and what sort of country he had; how rich in provisions, how many slaves, how much cattle, and how much gold and raiment they had.

But whenever I considered the affairs of our own soldiers, that they had none of all these good things, unless they bought them, and few of them had any longer money with which to buy, and, too, that our oaths restrained us from getting provisions in any other manner than by buying—well, sometimes when I thought of all these things, I feared the truce more than I now fear war.

Since, however, the others have broken their oaths, it seems to me that both their distrust and our uncertainty have likewise ended. For between us lie all these things as prizes for whomsoever of us shall prove the better men. And, as is natural, the gods, who are the judges of the contest, will be with us. For the king and his people have sworn falsely. And we, although seeing all these good things, have resolutely kept ourselves from them on account of our oaths to the gods.

So that, it seems to me, we can go into the contest with much greater confidence than they can feel. For we have bodies more enduring than theirs, of cold and heat and toil. And we have, with the aid of the gods, more resolute minds. But these men are more liable to wounds and death than we are, if the gods, just as before, give us the victory.

But possibly others of you are thinking of these same things, let us not, then, in the name of Heaven, wait for

others to come and rouse us to action, but let us be first to incite others to their valor. Show yourselves the bravest of the captains and more worthy to lead than the generals! And I, if you wish to take the lead in this, am willing to follow you; but if you wish me to be your leader, I shall not make my youth an excuse. but will think that I am mature enough to protect myself from harm."

THE JUDGES

MISS IRENE BERNHEIM, '06	MR. LESTER WILSON, '06
MISS ETHEL ROBINSON, '07	MR. HENRY MOODY, '07
MISS ELIZABETH ELLIOTT, '08	MR. RALPH MCAFEE, '08
MISS SYLVIA HARBAUGH, '09	MR. LUTHER BICKNELL, '09
MISS RUTH THOMSON, '09	MR. DAVID ORR, '09

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Higher Ministries in the War Zone

Prayer

By Rev. Geo. A. Henderson, M.A., Alves

"IN the trenches you pray ceaseless times, though you may never have prayed before. What else can a man do, when death stares him in the face, but commit his soul to the keeping of God."

So said Jack, as I sat talking with him one Sabbath afternoon in his tent. He had been wounded in one of the biggest battles of the war, the fourth time. When the Germans counter-attacked, his comrades were falling fast around him; and he made up his mind that he himself would never come out of the trench alive. The bursting of shells and the moans of the wounded and dying began to muddle him. "I must pray," he said within himself, "if my nerves are not to be shattered." He knelt down for a brief moment and committed his soul to God, and courage was renewed. His chum crept up to his side and said:

"What's that you're doing, Jack?"

"I'm praying, Bob."

"Praying! What for?"

"That God may give me courage to hold on to the last, and then take my soul."

"Jack, how do you pray? Tell me what to say."

"Bob, just let's say the prayer I was praying."

Together, they prayed, Bob repeating the words after Jack.

"Amen," he said, and a moment later a fragment of a shell struck him a mortal wound. He fell back, and Jack tenderly raised his head on his arm to give him a drink of water.

"Jack, old boy," he whispered, "it's all up with me now. I see something white. It must be Christ. Good-bye, Jack. Oh, I'm glad I died praying."

It was all over, and as Jack told me the story there was a quiver in his voice and tears coursed down his cheek.

"Bob's gone," he added, "but I thank God that I helped him to pray before he went, and as long as God spares me I'll pray to Him every day. I could not do without it now."

The thought of death moved many a man to prayer. Again and again the men told me so. It was no unworthy motive, for who of us in their position would not do the same thing?

There have been many miraculous escapes, some of which have been told, while others remain unknown. Those who experienced them had one feeling supreme in their hearts. It was an intense sense of gratitude. "Thank God, I am alive," they would add after describing their experiences in the fighting. This profound feeling of gratitude had to find expression, and prayer became the medium of it. Not only so, but out of gratitude there arose an intense sense of God's providence and purpose. "Spared for a purpose," men used to say to me. It was not a matter of chance that they were left while their comrades by their side were taken. They felt that God had still more work for them to do.

A reservist once spoke to me on this very subject. He had gone out with the Expeditionary Force, and

was one of the few of his regiment left alive or unwounded. "I have never been a religious man," he said, "but nothing will persuade me that I am not spared for a purpose. I don't know what that purpose is, but I mean to pray to find it out." The last time I conversed with him he was on the eve of leave of absence to go home and wind up his business. He was a publican.

On another occasion a young lieutenant told me of a more remarkable escape. He was in charge of a company of men in the front trenches. A superior officer sent for him, and another lieutenant took his place. He had not proceeded far down the trench when a mine exploded under the portion of it which he had just quitted. His substitute and most of the company were killed. "I was horror-struck," he added, "and I think I would have become a nervous wreck had I not knelt down and prayed—the first time since I was a boy. I don't remember what I said, but I wanted to thank God for my miraculous escape. I have been thanking Him ever since."

More than anything else prayer ministered comfort and strength to the men. Often a man would pull a letter out of his tunic pocket and add, "Isn't it fine to know that the folks at home are praying for me?" In prayer they rested not only themselves but their comrades and loved ones in the strong and tender arms of God.

We had a remarkable prayer-meeting every evening. Men poured out their whole hearts to God as never before. Only out there could such a meeting be held, could such prayers rise to heaven. I never realized the power of prayer as I did at that meeting. The whole atmosphere became charged with spiritual power and the Divine presence. Men went forth from it knowing that they were in God's hands and full of good cheer. I have in my possession a large number of letters written by these men from the trenches. They all give thanks for the prayer-meeting and wish they could hold one each night up there. I quote a passage from one which finds an echo in every letter: "I'll never forget the prayer-meeting and what I owe to it. I have no fear, because I know that God will be with me and will help me to do my bit. Tell the boys to keep praying for us. We need their prayers more than we can tell. God bless you and your prayer-meeting."

This ministry of prayer is a priceless privilege for all at home. I never met a man in France who did not rejoice to be remembered in prayer. I never heard a more impressive address out there than that of Annie S. Swan. I will never forget the response which the men made when she told them that the women of the homeland never forgot them in prayer. A fervent "Amen" broke from hundreds of lips.

So it was when at the close of every concert I engaged in prayer for those at home. Often the programme ended with a humorous song or speech. The men would be convulsed with laughter. In a few minutes they stood reverently before the Throne,

Higher Ministries in the War Zone

drawing upon the comfort and strength of prayer. One evening in my prayer I omitted to mention our loved ones. After the National Anthem was sung, a lad came up to me and said :

"Excuse me, sir, but you forgot something to-night."

"What was that?" I asked.

"You did not pray for our dear ones."

I never made that omission again.

It has not been in vain that Christian mothers have asked their sons to pray and read the Bible every day. Many a lad in carrying out that injunction has experienced the miracle of a changed life. One incident in particular rises up in my memory. Two Glasgow lads came to me as many others did and asked me to engage in prayer with them as they were going up to the front in a few hours. They had promised their mothers to pray every day, and the practice of prayer had led on to the new life. Before the war they were like many other lads, careless and indifferent to the claims of Christ, thoughtless of spiritual things. They re-

solved to honour their mother's request, and in prayer they found Christ. We engaged in prayer together, and when we rose from our knees their faces shone with the joy of confidence and assurance.

Their last words to me before we parted were : "Write to our mothers and cheer them up. Tell them that their boys are not only praying and reading the Old Book, but that they have found Christ and are living for Him."

Ont in France one does not witness revival scenes, but he becomes profoundly conscious that great spiritual forces are operating in the hearts and lives of the men. Face to face with dangers and death, they feel that they cannot do without Christ. They find in Him a Saviour and Friend, and they are bringing to Him all their needs. They are unboasting their hearts to Him and appropriating His strength and assurance. Is not this life-giving fellowship with the Lord the secret of their unparalleled heroism and willingness to face the great sacrifice of their lives?

Praise

By Rev. A. W. McClymont, M.A., Crail

MUSIO has won for itself a new hold upon our nation. We may not suspect it, for quietness has fallen upon us at home. Ours is a subdued, patient, expectant mood.

But the lads at the front and in the camps, cut off from other interests and recreations, gather eagerly for a "sing-song." To let their voices go in some well-known chorus is better than doctors or medicine. It shortens the hours of dull routine, and lengthens the stride on the march.

And the music is by no means all of the frivolous and passing. They love the best music if it is not too classical, the old sweet songs of home are as "popular" as any recent ditty, and the melody of a good violinist or cellist holds them as in a spell.

In the singing of hymns they show a similar enthusiasm and receive undoubtedly great cheer and help. I had an idea that their repertoire was a very limited one, so, while working in France, I took the opportunity to test this view. The men were invited to write on a slip of paper their favourite hymn and place it in a box.

Already I had formed an opinion as to the results, at least in outline, and this in several ways—by looking through some special collections of hymns, by listening to the singing at the parade services held in the Y.M.C.A. Hut, and by the selection which the men made before our own services began. From these experiences I gathered that a good-going tune was essential. "Who chose the hymns to-night?" one reservist asked me. "They were far too quiet for the boys." The tendency also was towards hymns of a subjective inward type, expressive of the soul's desire, purpose, or need, or exhortatory and encouraging. I mean such as "Onward, Christian soldiers," "Yield not to temptation," "When the roll is called up yonder, I'll be there." Yet, on the other hand, the outward objective type, declaring the wonder and grace of the Divine Being, had its own steady support. I think that "Holy, holy, holy," etc., might be

counted a fairly regular item in the chaplain's service, especially the Anglican's.

As to the box of favourites, the number of slips were thirty-two—not discouraging, but not large enough to give more than suggestive results. The surprise, however, was the variety, eighteen different hymns being mentioned. Every mood had its representative—here, invitation to look to the Crucified One, encouragement to fight the good fight, entreaty for the kindly guiding light; there, confession of wandering, confidence in the reign of the Kingdom, deep gratitude for the hidden love of God, for the day given for worship, for the saints now at peace.

To mention but a few. At the top of the list came "Jesu! Lover of my soul"; after it, "Abide with me," "Fight the good fight," "Eternal Father." Strange to say one hymn given in practically all the little collections was not so well known as I should have thought, namely, "O God, our help in ages past."

As has been said, the result of the voting, if not final, was suggestive. And it is interesting to compare it with a similar experiment made by a magazine nearly thirty years ago with an immensely larger constituency. In that case the order of the vote set in the first place "Rock of Ages," while after it, and very close together, came "Abide with me," "Jesu! Lover of my soul," "Just as I am," and "How sweet the name of Jesus sounds."

This comparison should remind us at home of the way in which we may join with our friends in the camps and the trenches, and share with them the helpful use of hymns. In our families, in the Church, we may enjoy what has been called "a great holiday of the emotions," and the good and true emotions, release from doubt and fear and depression, the enlargement of our soul in the utterance of our feelings, whether confession or confidence. Music even in the minor key quiets, cleanses, and comforts the heart. And when it